5 Samīrābhimukhasthéna davāgni-r-jvālito'munā;
Kapikacchūlatā déhé saukhyāyāliṅgitā nanu.

5 He has kindled forest-fire, himself remaining in the direction facing the wind; he really embraced कपिकच्छूलता Kapikacchulatā-the Itch-nettle-plant,-for pleasure.

He then said 'Let it be so! What does it matter? I will soon make him unable to give a reply.

यतः—तावद्गर्जति खद्योतस्तावद्गर्जति चन्द्रमाः ।
उदिते तु सहस्रांशौ न खद्योतो न चन्द्रमाः ॥ ६ ॥

6 Yataḥ:—Tāvad garjati khadyotastāvadgarjati candramāḥ;
Udité tu sahasrāmśau na khadyoto na candramāḥ.

6 Because, खद्योत Khadyota,-the fire-fly boasts and the Moon boasts, so long as there is no sun, but when the thousand-rayed Sun rises, there is no fire-fly, and there is no Moon.

सारंगमातंगतुरंगपूगाः पलाय्यतामाशु वनादमुष्मात् ।
साटोपकोपस्फुटकेसरश्री-र्मृगाधिराजोऽयमुपेयिवान् यत् ॥ ७ ॥

7 Sāraṅgamātāṅgaturaṅgapūgāḥ palāyyatāmāśu vanādamuṣmāt;
Sāṭopakopasphuṭakésaraśrī-r-mṛgādhirājo yamupéyivān yat. 7

7 O multitude of spotted deer, elephants, and horses! run away quickly from this forest, because, this proud wrathful मृगाधिराज Mrigādhirāja, lion,-the monarch of beasts-with the splendour of expanded mane, is approaching

मम भाग्यभराद्यद्वा वाद्ययं समुपस्थितः ।
अद्य तां रसनाकण्डूमपनेष्ये विनिश्चितम् ॥ ८ ॥

8 Mama bhāgyabharādyadvā vādyayam samupasthitaḥ;
Adya tām rasanākaṇḍūmapanéṣyé viniścitam. 8

8 Perhaps, this controversialist has arrived here, as a result of good actions done by me in previous lives I will now, surely remove the itching of my tongue.

लक्षणे मम दक्षत्वं, साहित्ये संहिता मतिः ।
तर्के कर्कशताऽत्यर्थं क्वशास्त्रे नास्ति मे श्रमः ? ॥ ९ ॥

9 Lakṣaṇé mama daksatvam sāhityé samhitā matiḥ;
Tarké karkaśatā'tyartham kva-śāstré nāsti mé śramaḥ ?

9 I am clever in लक्षणशास्त्र Laksaṇa śāstra, the science relating to indications of marks on the body. I am intelligent in साहित्य Sahitya, Rhetory. I am very tough in Logic. In what science, have I not made studious effort ?

यमस्य माळवो दूरे, किं स्यात् ? को वा वचस्विनः ।
अपोषितो रसो ? नूनं, किमजेयं च चक्रिणः ? ॥ १० ॥

10 Yamasya Mālavo dūré kim syāt ? ko vā vacasvinah;
Aposito raso ! nūnam, kimajéyam ca cakriṇah ? 10

10 Is Mālvā distant for यम Yàma,-the God of Death ? What taste has not been nurtured by a person with a tongue? and what is really unconquerable for a चक्रिन् Cakrin,-A discus wielder !

अभेद्यं किमु वज्रस्य किमसाध्यं महात्मनाम् ।
क्षुधितस्य न किं खाद्यं, किं न वाच्यं खलस्य च ? ॥ ११ ॥

11. Abhedyam kimu vajrasya, kimasādhyam mahātmanām;
Ksudhitasya na kim khādyam, kim na vācyam khalasya ca ?

11 What is incapable of being pierced by वज्र Vajra Indra's thunder-bolt ? What is unattainable by great personages ? What is not eatable by a hungry person ? and What is not speakable by a rogue ?

कल्पद्रूणामदेयं किं, निर्विण्णानां किमत्यजम् ? ।
गच्छामि तर्हि तस्यान्ते पश्याम्येतत्पराक्रमम् ? ॥ १२ ॥

12 Kalpadrūṇāmadéyam kim, nirviṇṇānām kimatyajam, !
Gacchāmi tarhi tasyāntè paśyāmyétatparākramam. 12

12 What is not fit to be given by कल्पवृक्ष Kalpa Vrikṣa—the fabulous Wishing Tree capable of giving every thing? What is unabandonable by persons of tranquil temperament? I am, therefore, going to him, and I will see his strength.

तथा ममापि त्रैलोक्य-जित्वरस्य महौजसः ।
अजेयं किमिवाऽस्तीह तद्गच्छामि जयाम्यमुम् ॥ १३ ॥

13 Tathā mamāpi trailokya-jitvarasya mahaujosaḥ;
Ajéyam kimivā-stīha tadgacchāmi jayāmyamum. 13

13 Nevertheless, what is unconquerable for a very powerful man like myself who has conquered three worlds? I am, therefore, going and I will have victory over him.

इत्यादि चिन्तयन् प्रभुमवेक्ष्य सोपानसंस्थितो दध्यौ ।
किं ब्रह्मा, किं विष्णुः किं सदाशिवः शंकरः किं वा ? ॥ १४ ॥

14 Ityādi cintayan prabhumavéksya sopānasamsthito dadhyau;
Kim Brahmā, kim Visṇuḥ, kim Sadāśivaḥ, Śaṅkaraḥ kim vā?

14 Thinking thus, and on beholding Śramaṇa Bhagavān Mahāvīra, he thought, while standing on the foot-steps of the staircase, "Is he ब्रह्मा Brahmā? Is he विष्णु Visṇu? Is he सदाशिव Sadāśiva-Śiva (ever kind)? or Is he शंकर Śaṅkara?

चन्द्रः किं ? स न यत्कलंककलितः सूर्योऽपि नो तीव्ररुक्,
मेरुः किं ? न स यन्नितान्तकठिनो विष्णुः ? यत् सोऽसितः ।

ब्रह्मा किं ? न जरातुरः स च जराभीरुः ? न यत्सोऽतनुः;
ज्ञातं दोषविवर्जिताखिलगुणाकीर्णोऽन्तिमस्तीर्थकृत् ॥ १५ ॥

15 Candraḥ kim? sa na, yatkalaṅka-kalitaḥ Sūryo pi no tīvraruk
Méruḥ kim? na sa yannitānta kaṭhino, Visṇuḥ? na yat so'sitaḥ;
Brahmā kim? na jarāturaḥ, sa ca jarābhiru? na yat so'tanuḥ;
Jnātam dosavivarjitākhilaguṇākīrṇo'ntima-s-tīrthakrit. 15

15 Is he चंद्र Candra, the Moon? He is not, because the Moon is disgraced by a blemish,

Is he the सूर्य Sūrya, the Sun? No not that even, because the Sun possesses intense brightness,

Is it Mount Méru? No; it is not, because Mount Méru is extremely hard.

Is he Visṇu? He is not, because Visṇu is dark-coloured

Is he ब्रह्मा Brahmā, the Creator of the Universe (Visṇu being the Preserver, and Śiva, the Destroyer). No; Brahmā is old.

Is he जराभीरु Jarābhīru, the God of Love, who is afraid of old age. No; Because, he is without a body.

Now I think, he is the last Tīrthaṅkara, who is free from faults and who is full of all kinds of virtues. 15.

हेमसिंहासनासीनं सुरराजनिषेवितम् ।
दृष्ट्वा वीरं जगत्पूज्यं चिंतयामास चेतसि ॥ १६ ॥

कथं मया महत्वं हा, रक्षणीयं पुराऽर्जितम् ।
प्रासादं कीलिकाहेतोर्भङ्क्तुं को नाम वाञ्छति ॥ १७ ॥

एकेनाविजितेनापि, मानहानिस्तु का मम ? ।
जगज्जेत्रस्य किं नाम, करिष्यामि च सांप्रतम् ? ॥ १८ ॥

अविचारितकारित्व-महो ! मे मन्दबुद्धियः ।
जगदीशावतारं यत् जेतुमेनं समागतः ॥ १९ ॥

अस्याग्रेऽहं कथं वक्ष्ये ? पार्श्वे यास्यामि वा कथम् ? ।
संकटे पतितोऽस्मीति, शिवो रक्षतु मे यशः ॥ २० ॥

16 Hèmasimhāsanāsīnam surarāja-nisévitam;
Dristvā Vīram jagatpūjyam cintayāmāsa cètasi. 16.

17 Kathnm mayā mahtvam hā! raksaṇīyam purārjitam;
Prāsādam kīlikā-héto-r-bhaṅktum ko nāma vānchati. 17.

18 Ékénāvijiténāpi, māna-hāni-stu kā mama?;
Jagajjétrasya, kim nāma kariasyāmi ca sāmpratam? 18.

19 Avicārita—kāritva-maho ! mé manda-durdhiyah;
Jagadīśā-vatāram yat jétuménam samāgatah. 19.

20 Asyāgréśham katham vaksyè ? pārśvé yāsyāmi vā katham ?;

Sańkațeé patitossmīti Śivo raksatu mé yaśah. 20.

16 On seeing Śramaṇa Bhagavān Mahāvīra worthy of adoration in the Three Words, sitting on a gold lion-seated throne, and being worshipped by the king of gods – he (Indrabhūti) thought in his mind— 16.

17 Alas ! how can the greatness acquired previously be me, be preserved ? Who desires to break a palace for the sake of a small nail ? 17.

18 What loss of respect will I have, by not being victorious over this one only, though I have conquered the three worlds ? Now, what should I do ? 18.

19 Oh ! though dull-witted, I have become indiscrete in coming here, to win over him who is the incarnation of the Supreme God of the Universe. 19.

20 What should I say before him ? How can I go before him ? I have fallen into a calamity. May Śiva preserve my reputation. 20

कथंचिदपि भाग्येन चेद्भवेदत्र मे जयः ।
तदा पंडितमूर्द्धन्यो भवामि भुवनत्रये ॥ २१ ॥

21 Kathancidapi bhāgyéna céd bhavédatra mé jayah ;
Tadā paṇditamūrddhanyo bhavāmi bhuvana-trayé. 21.

21 Still however, if fortunately I get victory, any how, at this time, I will become pre-eminent amongst learned men in the three worlds.

इत्यादि चिंतयन्नेव सुधामधुरया गिरा ।
आभाषितो जिनेन्द्रेण, नामगोत्रोक्तिपूर्वकम् ॥ २२ ॥

22 Ityādi cintayannéva sudhā-madhurayā-girā;
Abhāshito Jinéndréṇa nāmagotrokti-pūrvakam. 22.

22 While he was thinking thus, he was addressed by his name, and गोत्र Gotra, family-name, by जिनेन्द्र Jinéndra the Lord of the Jainas, with a speech sweet like nectar.

२३ हे गौतमेन्द्रभूते ! त्वं सुखेनागतवानसि ।
इत्युक्तेऽचिंतयद्वेत्ति, नामापि किमसौ मम ! ॥ २३ ॥

23 Hé Gautaméndrabhūté ! tvam sukhénāgatavānasi;
Ityuktéscintayadvéti nāmāpi kimasau mama ? 23

23 "O Gautama Indrabhūti ! Have you come comfortably?" When the Bhagavān said so, Indrabhūti thought "How does he know even my name."

२४ जगत्त्रितयविख्यातं को वा नाम न वेत्ति माम् ?
जनस्याबालगोपालं, प्रच्छन्नः किं दिवाकरः ? ॥ २४ ॥

24 Jagatritayavikhyātam ko vā nama na vétti mām?
Janasyābāla-gopālam pracchannaḥ kim divākaraḥ ?

24 Who does not know me, who is well-known in the three worlds? Is the Sun hidden to the people from a boy to the protector of the earth?

२५ प्रकाशयति गुप्तं चेत् संदेहं मे मनःस्थितम् ।
तदा जानामि सर्वज्ञमन्यथा तु न किंचन ॥ २५ ॥

25 Parkāśayati guptam cèt sandèham mè manaḥ-sthitam;
Tadā jānāmi sarvajna-manyathā tu na kincana 25

25 If he announces publicly the secret doubt existing in my mind. I will consider him as a Sarvajna; otherwise, not by any means.

२६ चितयंतमिति प्रोचे, प्रभुः को जीव संशय ? ।
विभावयसि नो वेदपदार्थं शृणु तान्यथ ॥ २६ ॥

26 Cintayantamiti procè, prabhuh ko jiva samsayaḥ ?
Vidhāvayası no Vèda padārtham śruṇu tānyatha. 26

26 While he was thinking thus, the Lord said "Have you any doubt about the existence of the Soul? You do not trace out the meanings of the words of the Vèdas. Hear them now.

२७ समुद्रो मथ्यमानः किं ? गंगापूरोऽथवा किमु ।
आदिब्रह्मध्वनिः किं वा ? वीरवेदध्वनिर्बभौ ॥ २७ ॥

27 Samudro mathyamānaḥ kim ? Gangāpuro a thavā kimu;

Ādibrahmadhvaniḥ kim vā ? Vīra-Védadhvani-r-babhau, 27

27 The sound of the verses of Védas being explained by Śramaṇa Bhagavān Mahāvīra, appeared as if the ocean was being churned, as if it were the floods over the Ganges, and as if it was the first sound of Brahman.

Śramaṇa Bhagavān Mahāvīra, then, explained in detail, all the arguments and inferences for proving the existence of the Soul, reciting various Védic verses and their precise interpretations, and showing, at the same time, mistakes in the interpretaion of the same verses accepted by Indrabhūti Gautama

Indrabhūti was straight forward, and was searching after Truth. He was convinced that the explanation given by Śramaṇa Bhagavān Mahāvīra about the Védic verses was the most appropriate one, and that the view held by himself was not correct. His vanity disappeared He acquired an accurate knowledge about the nature of things by the preaching of the Venerable Ascetic. He realised the trans.toriness of all

the things in the Universe, felt aversion to worldly pleasures, prostrated himself before Śramaṇa Bhagavān Mahāvīra, and requested him with a faltering voice 'O lord! I came here with the deliberate intention of testing your knowledge and discussing with you, like a dwarf desiring to measure a tall tree. But you have enlightened me so nicely, that I now want to be free from worldly attachments You will, therefore, do me the favour of giving me दीक्षा Dīksā Initiation into the Order of Monks, and deliver me from the trammels of this संसार Ṣamsāra-worldly existence."

Śramaṇa Bhagavān Mahāvīra welcomed the pure-intentioned request of Indrabhūti, as he knew that he would be his First गणधर Gaṇadhara,-the head of a corporation of ascetics,- and initiated Indrabhūti and his five hundred pupils into his Order of Ascetics. Indrabhūti Gautama was fifty years old at the time of renouncing the world, and accepting चारित्र धर्म Cāritra Dharma,-the duties of an ascetic.

At that time, कुबेर Kubèra, the God of Wealth brought before Gautama Gaṇadhara, the materials suitable for an ascetic life and requested him to accept them. Before accepting them, the great ascetic Indrabhūti who was now weary of worldly existences, thought "I have renounced all my belongings. I do not know whether I should accept these materials or not?" Indrabhūti Gautama whose name is, even at present, remembered every morning, whose false belief was transformed into right belief by the preaching and चारित्रदान Cāritradāna Initiation by the Venerable Saint, whose aversion to worldly belongings was increasing, and whose spiritual development and mode of life had become pure, decided that the clothes, utensils and other materials brought by Kubèra would be useful in the careful observance of his vows, and they were fit to be accepted. They are essential for daily use, and without them, an ordinary ascetic, eager for the preservation of the lives of the six varieties of living beings, cannot perform his religious duties, satisfactorily without injuring his sense of duty. Wise persons

should, therefore, make use of as few clothes and other utensils as are absolutely necessary for receiving food and drink-articles avoiding forty-two defects of handling them, and using only clean clothes and utensils. Persons desirous of acting in accordance with Right Knowledge, Right Perception and Right Conduct should always aim at accomplishing their wished-for object by strictly adhering to the directions prescribed in various Śāstras (scriptures) and acting in conformity with them on all occasions. Any insolent individual, devoid of right knowledge and right preception willfully accusing ascetics possessing such meagre articles as possessors of valuable assets, is really ignorant. He who looks upon such meagre articles as objects of enjoyment, tries to please mischievous persons perfectly ignorant of the true principles of religion. How can many living beings existing as पृथ्वीकाय Pṛthvīkāya, Earth-bodied souls, अप्काय Apkāya, Water bodied souls, अग्निकाय Agnikāya, Fire-bodied souls, वायुकाय Vāyu kāya, Air-bodied souls वनस्पति काय Vanaspati Kāya, Vegetable-bodied souls and त्रसकाय Trasa Kāya, Mobile-bodied souls, be taken care of without the use of these materials so absolutely necessary for an ascetic? If any ascetic although possessing clothes and other materials suitable for an ascetic, keeps his soul impure and discontented by body, mind, and speech or if he entertains an intense longing for these materials, then and then only, he becomes a traitor to his own self. With this pure idea in their minds, Indrabhūti Gautama and his five hundred pupils accepted the clothes and other materials given by the gods.

Soon after receiving a detailed knowledge of त्रिपदि Tripadi, a combination of the three syllables:—

1 उपन्नेई वा Upannèi vā उत्पाद् Utpāda

2 विगमइ वा Vigamai vā व्यय Vyaya, and

3 धुवेइ वा Dhuvèi vā ध्रौव्य Dhrauvya

Contained in the great Universal Law governing all substances, Gaṇadhara Śrī Indrabhūti Gautama, composed द्वादशांगी Dvādaśāngī, the twelve Aṅgas of Sacred Knowledge. The names

of the twelve Aṅgas and fourteen Pūrvas etc. contained therein are as follows:—

The Twelve Aṅgas.

1. Ayār-āṅga आयारंग Acārāṅga आचारंग
2. Suya-gadā-ṅga सुयगडांग Sutra-kritā-ṅga सुत्रकृतांग
3. Thāṇā-ṅga थाणांग Sthāṇā-aṅga स्थानांग
4. Samavāyā-ṅga समवायांग
5. Viyāha-pannatti वियाहपन्नत्ति Vyākhyā-prajnapti व्याख्या प्रज्ञप्ति or Bhagavatī भगवती
6. Nāyādhamma kahāo नायाधम्मकहाओ Jnātā dharmakathā ज्ञाताधर्मकथा
7. Uvāsaga-dasāo उवासगदसाओ Upāsaka daśāh अंतकृतदशाः
8. Antagaḍa-dasāo अंतगडदसाओ Antakrita-dasāh अंतकृतदशाः
9. Aṇuttarovavāiya-dasāo अणुत्तरोववाइयदसाओ Anuttarau-papātika daśāh अनुत्तरौपपातिक दशाः
10. Panhā vāgarraṅāi पण्हावागरणाइ Prasṇa Vyākaraṇāni प्रश्न व्याकरणानि.
11. Vivāga Suya विवागसुय Vipāka Sūtra विपाक सूत्र
12 Diṭṭhi vāya दिट्ठिवाय Driśṭi Vāda दृष्टिवाद.

The last-named Dristi Vāda दृष्टिवाद and the following fourteen Pūrvas are lost.

The Fourteen Pūrvas.

1. Uvāya ऊवाय Utpāda उत्पाद
2. Aggèṇiya अग्गेणिय or Aggāṇiya अग्गाणीय Agrāṇiya अग्राणीय
3. Vīriyappavāya वीरियप्पवाय Vīrya-pravāda वीर्यप्रवाद
4. Atthi Natthi-ppavāya अत्थिनत्थिप्पवाय Asti Nāsti-pravāda अस्तिनास्तिप्रवाद
5. Nāṇa-ppavāya नाणप्पवाय Jñāna pravāda ज्ञानप्रवाद

6. Sacca-ppavāya सच्चप्पवाय Satya-pravāda सत्यप्रवाद
7. Āyappavāda आयप्पवाद् Ātma-pravāda आत्मप्रवाद्
8. Kamma-ppavāya कम्मप्पवाय Karma-pravāda कर्मप्रवाद्
9. Paccakkhāṇa—ppavāya पच्चक्खाणप्पवाय Pratyākhyāna pravāda प्रत्याख्यानप्रवाद्
10. Vijjāṇuppavāya विज्जाणुप्पवाय Vidyānupravāda. विद्यानुप्रवाद्
11. Avanjha अवंझ Avandya अवंध्य
12. Pāṇāyāma पाणायाम Prāṇāyuh प्राणायुः
13. Kiriyā-visāla किरियाविसाल Kriyā-viśāla क्रियाविशाल
14. Loga-bindusāra लोगबिन्दुसार Loka-bindusāra लोकबिन्दुसार

Twelve Upāṅgas.

1. Ovavāiya ओववाइय Aupapātika औपपातिक
2. Rayapasēnaijja रायपसेनइज्ज Rāja-praśṇīya राजप्रश्नीय
3. Jivābhigama जीवाभिगम
4. Pannavaṇā पन्नवणा Prajnāpanā प्रज्ञापना
5. Sūriya-pannatti सुरियपन्नत्ति Sūrya-prajnapti सूर्यप्रज्ञप्ति
6. Jambuddīva-pannatti जम्बुद्दीवपन्नत्ति Jambūdvīpa prajnapti जम्बूद्वीपप्रज्ञप्ति
7. Canda pannatti चंदपन्नत्ति Candra-prajnapti चन्द्रप्रज्ञप्ति
8. Nirayāvaliya निरयावलिय Nirayāvalikā निरयावलिका
9. Kappavadamsiāo कप्पवडंसिआओ Kalpāvatamsikā कल्पावतंसिका
10. Pupfiāo पुप्फिआओ Puspikāh पुष्पिका:
11. Pupfacūliāo पुप्फचूलिआओ Pus-pacūlikāh पुष्पचूलिका:
12. Vaṇhi-dasāo वण्हिदसाओ Vrisṇi-daśāh वृष्णिदशा.

Ten Payannās or Prakirnāni प्रकीर्णानि

1. Causaraṇa चउसरण Catuhsaraṇa चतुःशरण
2 Āurapaccakkhāṇa आउरपच्चक्खाण Ātura—pratyākhyāna आतुरप्रत्याख्यान

3. Bhatta—pariṇṇā भत्तपरिण्णा Bhakta—parijnā भक्तपरिज्ञा

4. Santhāra संथार Sanstāra संस्तार

5. Taṇḍula-véyāliya तंडुलवेयालिय Taṇḍula-vaitālika तंडुल वैतालिक

6. Candā-vijjhaya चंदाविज्झय Candra-vèdhyaka चंद्रवेध्यक

7. Dévindatthava देविन्दथ्यव Dèvèndra-stava देवेन्द्रस्तव

8. Gaṇi—vijjā गणिविज्जा Gaṇita-vidyā गणितविद्या

9. Mahā-paccakkhāṇa महापच्चक्खाण Mahā-pratyākhyāna महा-प्रत्याख्यान

10. Vīra—ththava वीरथ्यव Vīra—stava वीरस्तव.

Six Chéḍa Sutras.

1. Nisīha निसीह Niśītha निशीथ

2. Mahā-nisīh महानिसीह Mahā-niśītha महानिशीथ

3. Vavahāra ववहार Vyavahāra व्यवहार

4. Āyāra-dasāo आयार-दसाओ Ācāra-daśāh आचारदशा: or Dasā-suya-kkhandha दसासुयक्खन्ध Dasā-sruta-skhandha दशाश्रुतस्खन्ध

5. Brihat kalpa बृहत्कल्प

6. Panca-kalpa पञ्चकल्प

Four Mula Sutras.

1. Uttarajjhayaṇa उत्तरज्झयण Uttarādhyayana उत्तराध्ययन

2. Āvassaya आवस्सय Āvaśyaka आवश्यक

3. Dasa-véyāliya दसवेयालिय Daśa-vikālika दशवैकालिक

4. Piṇḍa-nijjutti पिण्डनिज्जुत्ति Piṇḍa-niryukti पिण्डनिर्युक्ति

Two Culika Sutras

1. Nandī sutta नंदीसुत्त Nandī Sūtra नंदीसूत्र

2. Aṇuogadāra sutta अणुओगदार सुत्त Anuyogadvāra sūtra अनुयोगद्वारसूत्र

Gaṇadhara Bhagavān Śrī Indrabhūti Gautama possessed many लब्धि Labdhis, Super-natural acquisions.

The power and wealth of gods are incomparable and un-dreamt of by any human being. The splendour and power of an ordinary celestial being, are immensely superior to those of the most powerful sovereigns in this world Their abodes and dwelling-places are made of gold-beset with jewels. Their divine powers can never be compared with the meagre power of any human being. The acquisition of such divine power and splendour is the birth-right of celestial beings. They obtain them without making any effort.

Even among human beings, if a Yogi or an ascetic is met with, possessing the extraordinary ability of accomplishing an object or of obtaining an article without trouble or effort, or having supreme knowledge beyond ordinary human power, people become astonished and perplexed.

Labdhi लब्धि

Such a natural acquisition obtained as a birth-right during human existence, is technically, called a लब्धि Labdhi.

लब्धि Labdhi is the attainment of the manifestation of the super-human powers, by the partial destruction, subsidence, and operation of the Knowledge-obscuring karma relating to that sense.

These Labdhis are attainable only by ascetics possessing knowledge of the fourteen Pūrvas or by very attentive yogis and they are obtained by high and ever-increasing higher virtuous natural developments.

The लब्धि Labdhis are numerous but the twenty-eight mentioned in Jaina आगम Āgamas, Scriptures are the principal ones. They are:—

आमोसहि १ विप्पोसहि २ खेलोसहि३ जल्लओसहि ४ चेव
सव्वोसहि५ संभिन्ने६ ओहीु७ रिउ ८ विउलमइलद्धी ९ ॥१ ॥

चारण१० आसीविस११ केवलिय १२ गणहारिणो य१३ पुव्वधरा१४
अरहंत१५ चक्कवट्टी१६ बलदेवा१७ वासुदेवा य १८ ॥ २ ॥

खीरमहुसप्पिआसव१९ कोट्ठयबुद्धि२० पयाणुसारी य २१ ।
तह बीयबुद्धि२२ तेयग२३ आहारग२४ सीयलेसा य २५ ॥ ३ ॥

वेउव्विदेहलद्धी२६ अक्खीणमहाणसी२७ पुलाया य २८ ।
परिणामतववसेणं एमाई हुंति लद्धीओ ॥ ४ ॥

1. Āmosahi 1 Vipposahi 2 Khèlosahi 3 Jallaosahi 4 céva Savvosahi 5 Sambhinnè 6 Ohi 7 Riu 8 Viulamai laddhī.

2. Cāraṇa 10 Āsīvisa 11 Kévalıya 12 Gaṇahāriṇo ya 13 Puvvadharā 14 Arahanta 15 Cakkavatti 16 Baladévā 17 Vāsudévā 18 ya.

3. Khīra-mahu-suppiāsava 19 Koṭṭhaya buddhi 20 Payāṇusārī 21 ya; Taha Biyabuddhi 22 Tèyaga 23 Āhāraga 24 Sīyalésā 25 ya.

4. Vèuvvidèha laddhi 26 Akkhiṇa mahāṇasī 27 Pulāyā 28 ya; Pariṇāma tava vasèṇam èmaī hunti laddhīo.

1. Āmosahi आमोसहि Āmarsausadhi labdhi आमर्शौषधिलब्धि 2 Vipposahi विप्पोसहि Viprudausadhi labdhi विप्रुडौषधिलब्धि 3 खेलोसहि Khélosahi खेलौषधिलब्धि Khélausadhi labdhi 4 जल्लोसहो Jallosahi जल्लौषधिलब्धि Jallausadhi labdhi 5 सव्वोसहि Savvosahi सर्वौषधि लब्धि Sarvauṣadhi labdhi 6 संभिन्ने Sambhinnè. सम्भिन्नश्रोतोलब्धि Sambhinna-śroto labdhi 7 ओही Ohi अवधिलब्धि Avadhi labdhi 8 रिउ Riu ऋजुमतिलब्धि Rijumati labdhi 9 विउलमइ लद्धी Viula mai labdhi विपुलमतिलब्धि Vipula mati labdhi.

2. 10 चारण Cāraṇa चारणलब्धि Cāraṇa labdhi 11 आसीविस Āśivisa आशीविष लब्धि Āśivisa labdhi 12 केवलिय Kèvaliya केवलिलब्धि Kèvali labdhi 13 गणहारिण Gaṇahāriṇa गणधरलब्धि Gaṇadhara labdhi 14 पुव्वधरा Puvvadharā पूर्वधरलब्धि Pūrva dhara labdhi 15 अरहंत Arahanta अर्हल्लब्धि Arhallabdhi 16 चक्कवट्टी Cakkavatti चक्रवर्तिलब्धि Cakravarti labdhi 17 बलदेवा

Baladèvā बलदेवलब्धि Baladèva labdhi 18 वासुदेवा Vāsudèvā वासुदेवलब्धि Vāsudèva labdhi.

3. 19 खीरमहुसप्पि आसव Khīra-mahu-sappi āsava क्षीरमधुसर्पिराश्रवलब्धि Kṣīra madhu sarpirāsava labdhi 20 कोट्ठयबुद्धि Kotthaya buddhi कोष्टकबुद्धिलब्धि Koṣṭaka buddhi labdhi 21 पयाणुसारी Payāṇusārī पदानुसारिलब्धि Padānusāri labdhi 22 बीयबुद्धि Bīya buddhi बीजबुद्धिलब्धि Bīja buddhi labdhi 23 तेयगु Tèyagu तेजोलेश्यालब्धि Tèjolèśā labdhi 24 आहारग Āhāraga आहारकलब्धि Āhāraka labdhi 25 सीयलेसा Sīyalèsā शीतलेश्यालब्धि Sītalèśyā labdhi.

4. वेउव्विदेहलब्धि Vèuvvidèha labdhi वैकुर्विकदेहलब्धि Vaikurvikadèha labdhi 27 अक्खीणमहाणसी Akkhiṇa mahāṇasi अक्षीणमहानसीलब्धि Aksīṇa mahānasi labdhi, and 28 पुलाया Pulāyā पुलाकलब्धि Pulāka labdhi.

These twently-eight labdhis are acquired by extremely virtuous superior natural developments or by severe austerities.

1. Āmosahi आमोसही Āmarśausadhi Labdhi आमर्शौषधिलब्धि is that variety of labdhi under the benign influence of which, a Yogi or an ascetic possessing it, is able to remove all varieties of diseases of others by mere touch of his hand, or foot, or any other portion of his body.

2. Vipposahi विप्पोसहि Viprudaushadhi Labdhi विप्रुडौषधि लब्धि is that variety of benign labdhi under the influence of which, on account of the supernatural power of natural developments or severe austerities, the foeces, and urine, of the Yogi or the ascetic possessing it, become fragrant, and assume medicinal powers capable of removing all kinds of diseases of others.

3. Khélosahi खेलोसाह Khélausadhi Labdhi खेलौषधि लब्धि is that variety of labdhi, under the influence of which, the sputum and coughed-out material of the Yogi or the ascetic possessing it, become fragrant and assume medicinal powers capable of removing all kinds of diseases.

4. Jalla-osahi जल्ल-ओसहि Jallausadhi Labdhi जल्लौषधि लब्धि Similarly, the dirt from the ear, nose, mouth, eyes, and the tongue, of a Yogi or an ascetic possessing Jallausadhi labdhi removes many kinds of diseases.

5. Savvosahi सव्वोसहि Sarvausadhi Labdhi सर्वौषधि लब्धि In a like manner, the foeces, urine, phlegm, the dirt from the ear, nose, mouth, eyes, and the tongue, the hair, nails, perspiration, dirt of the body, and other dejecta from the body of the yogi or ascetic possessing Sarvausadhi Labdhi become fragrant and remove diseases of all kinds.

The efficacy of the Sarvausadhi labdhi is so great, that rain water or river water acquires the medicinal power of removing diseases, and persons who have fainted, gain consciousness by the wind, touching the bodies of such yogis or saints. The diseases of people afflicted with serious troubles, not only subside, but disappear totally merely by the presence of such a yogi or a saint or even by hearing his sound.

6. Sambhinna संभिन्न Sambhinnaśroto labdhi सम्भिन्नश्रोतो लब्धि Under the influence of this labdhi, the various parts of the body of a yogi or an ascetic possess the faculty of hearing or the yogi or the ascetic experiences the individual pleasures or pains of senses by all the sense--organs, or one sense-organ of such a Yogi or ascetic possesses the faculty of experiencing the pleasures or pains of the remaining sense-organs also. He can experience the pleasures or pains of the senses thru the medium of one sense-organ; for instance, although hearing can be done only by the ear, any one out of the five sense-organs can, not only do the function of hearing, but also perform the functions of the remaining sense--organs.

Or, a Yogi or an ascetic possessing Sambhinna Śroto Labdhi is able to hear the individual sound of Śaṅkha शङ्ख conch Kāhalā काहला large drum, Bhéri भेरी kettle-drum, Bhāṇaka भाणक a kind of musical instrument, and of Dhakkā ढक्का a kind of drum, from the combined sound of the simultaneous beating of

various drums and the playing of various musical instruments in a distant army-camp of a Cakravartin extending over twelve yojans, and various other sounds, and also to differentiate between them.

7 Ohī ओहि Avadhi Labdhi अवधिलब्धि A natural acquisition by which a Yogi or an ascetic is able to have Visual Knowledge of Matter in various degrees with reference to Dravya द्रव्य Subject-matter, Kṣétra क्षेत्र Space, Kāla काल Time and Bhāva भाव Quality, of the object known.

Birth-born visual knowledg is to be found in celestial and hellish beings. Celestial and hellish beings have Avadhi Jñāna अवधि ज्ञान Visual Knowledge by birth, and they have it till death, just as human beings have sensitive and scriptural knowledge. Celestial and hellish beings have sensitive and scriptural knowledge also.

The other kind of visual or direct material knowledge, arises from the part-destruction, part-subsidence, and part operation of the Karmas which obscure visual or direct material knowledge. This knowledge is acquired by others i-e by human and sub-human beings, who are possessed of mind. This is called Guṇa-pratyayika गुणप्रत्ययिक or acquired by merit, as distinguished from birth-born visual knowledge.

Matter and embodied soul are the subject-matter of visual knowledge.

8. Riu रिउ Rijumati Labdhi ऋजुमतिलब्धि and 9 Viulamai Labdhi विउलमइ लद्धी. These two varieties of Labdhis are varieties of Manaḥ-paryāya Jñāna मनः पर्यय ज्ञान i-e Mental Knowledge Direct knowledge of another's mental activities

Riju-mati ऋजुमति is simple direct knowledge of simple mental things e-g. direct knowledge of what a man is thinking of now. The thoughts which can be directly known by mental knowledge, must relate to matter. Simple mental knowledge is of three kinds according as the subject of it is the matter and form of thought about the simple activity of body, mind, and

speech which has been thought of, in the mind of another. It knows the material objects of all the three times i-e past, present, and future, thought of by any soul in the present.

If a man is thinking, for instance, about a pot, a Yogi or an ascetic with Riju-mati labdhi, can only know that the particular individual is thinking about a pot, if the pot exists within four to eight yojans, and also if it relates to two or three past or future incarnations, and at the most to seven or eight such incarnations, without any reference to the particular attributes of the pot, as regards Dravya द्रव्य Substance, Kṣétra क्षेत्र Place, Kāla काल Time, and Bhāva भाव Quality.

9. **Vipula-mati** विपुलमति is complex direct knowledge of complex mental things e-g. of what a man is thinking about now, along with what he has thought of it in the past, and will think of it in future.

Complex mental knowledge knows, what has been thought of in the past and will be thought of in the future. It is of six kinds, as it knows matter and form of thought about simple and complex activity of body, mind, and speech thought of by another.

Complex Mental Knowledge is purer than simple mental knowledge. This purity relates to Dravya द्रव्य Subject-matter, Ksètra क्षेत्र Space, Kāla काल Time, and Bhāva भाव Quality, of things known.

Complex mental knowledge relates to from 7 or 8, to innumerable incarnations.

As to place, complex mental knowledge extends from 4 or 8 Yojans to Aḍhī Dvīpa अढ़ीद्वीप Two and a half continents.

Difference between Visual and Mental knowledge.

The differences between Visual and Mental knowledge relate to their purity, place, person of inherence, and subject-matter.

1. Manaḥ-paryāya मनःपर्यय Mental is purer than Avadhi Jñāna अवधिज्ञान Visual knowledge.

2. Visual Knowledge can extend to the whole Universe; whereas Mental knowledge is limited to Aḍhī Dvīpa अढ़ीद्वीप the central portion of the middle world, where only, human beings are found.

3 Visual Knowledge can be acquired by all living beings possessed of mind; mental knowledge can be acquired only by saints with super-natural powers.

4. The subject-matter of Visual Knowledge is gross; that of the Mental, is very fine.

If a man is thinking about a pot, a Yogi or an ascetic with Vipula-mati labdhi, not only knows that the particular individual is thinking about a pot, but also knows about many attributes of the pot, for instance, that it is made of gold, that it is prepared at Pātaliputra पाटलीपुत्र capital of Magadha or Berār, that it is prepared recently, that it is placed in a large sleeping apartment, and all the other attributes of the pot.

Complex Mental Knowledge cannot be lost, and it is surely leads to Kèvala Jñāna केवलज्ञान Perfect Knowledge, with which it is merged in.

Riju-mati ऋजुमति Simple Mental Knoflledge knows an infinitesimal part of an atom i-e an infinitesimal degree of its attributes. This degree is called Avibhāga Praticchéda अविभाग प्रतिच्छेद् or an infinitesimal part of its constituents.

Vipula-mati विपुलमति Complex Mental Knowledge knows an infinitesimal part of the subject-matter of simple mental knowledge.

10. Cāraṇa Labdhi चारणलब्धि is the super-natural power of various highly rapid movements acquired by a Yogi or an ascetic in consequence of extremely praise-worthy Cāritra Dharma चारित्रधर्म Observances of religious duties.

This Cārana Labdhi is of various kinds They are:—

a. Janghā-cāraṇa Labdhi जंघाचारणलब्धि Under the influence

of this labdhi, a Yogi or an ascetic possessing it, is able to reach with one leap in a cross-ways direction the Rucaka-vara-dvīpa रुचकवरद्वीप,-the thirteenth continent,-a distance of millions of miles by taking hold of the rays of the Sun, and during his return back, he goes to Nandīśvara-dvīpa नंदीश्वर द्वीप-the eighth continent-with one leap, rests there for a while and with the second leap, he comes back to his dwelling-place.

While going high up with the desire of reaching the top of Mount Mèrū, मेरू the Yogi or the ascetic with one leap only arrives at the Pāṇḍuka Vana पंडुकवन of Mount-Mèrū, and during his return back he goes to Nandana Vana नंदनवन with one leap, and with the second leap he comes to his dwelling place.

Yogis or ascetics with Jaṅghā Cāraṇa labdhi are called Jaṅghā Cāraṇa Muni जंघाचारण मुनि and they are enabled to acquire it by the supreme excellence of their Cāritra Dharma.

b. **Vidyā Cārana Labdhi** विद्या चारणलब्धि. Under the influence of this labdhi, a Yogi or an ascetic possessing it, is able to reach Rucaka dvīpa by two leaps and during his return back he goes to Nandīśvara dvīpa नंदीश्वरद्वीप by one leap, worships the images in the temples there, and with another leap he goes to his dwelling place.

While going high up with the desire of reaching the top of Mount Mèru, the Yogi or ascetic with Vidyā Cāraṇa Labdhi goes to Nandana Vana नंदनवन by one leap and with the second leap he reaches Pāṇḍuka Vana पंडकवन and during his return back, he comes to his dwelling place by one leap only.

Yogis or ascetics with Vidyā Cāraṇa Labdhi are called Vidyā Cāraṇa Muni विद्याचारण मुनि and these saints are able to accomplish such feats by the constant application of their higher sacred knowledge.

When they are going to their place of destination, these saints are obliged to repose themselves for some time, but during their return back, they go to their dwelling-place by one leap

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only, on account of the frequent contact with their Vidyā विद्या Knowledge, but then, they do not take any rest.

c. **Vyoma-Cāraṇa Labdhi** व्योमचारणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic possessing it, is able to move about in the sky, to go there in a squatting posture, to remain steady there, renouncing the body, and to rise up into the skies without raising up his feet from the ground.

d **Jala-Cāraṇa Labdhi** जलचारणलब्धि A Yogi or an ascetic possessing Jala Cāraṇa Labdhi is able to walk on waters of wells, lakes, rivers, and oceans as if on solid ground making various movements with his feet, without doing any injury to the Ap Kāya Jīva अप्काय जीव Water-bodied Souls.

e. **Puṣpa-Cāraṇa Labdhi** पुष्पचारणलब्धि Under the influence of Puṣpa Cāraṇa Labdhi a Yogi or an ascetic possessing it, is able to live on the smallest petal of flowers or creepers, without in any way injuring the finest vegetable body.

f. **Śréṇī-Caraṇa Labdhi** श्रेणीचारणलब्धि A Yogi or an ascetic possessing Śréṇi Cāraṇa Labdhi is able to reach in a straight line the top of Mount Nisadha or Mount Nīlavanta which is four hundred Yojans high

g. **Agni-Śikhā Cāraṇa Labdhi** अग्नि शिखा चारण लब्धि Under the influence of Agni Sikhā Cāraṇa Labdhi, a Yogi or an ascetic is able to walk on the tip of the flame without burning himself and without injuring the fire-bodied souls contained there-in.

h. **Dhūma Cāra a Labdhi** धूम चारणलब्धि a Yogi or an ascetic possesing Dhūma Cāraṇa Labdhi is able to move uninterruptedly with the smoke, in a cross-ways or straight upward direction.

I. **Markata-tantu Cārana Labdhi** मर्कटतंतु चारणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic entering the minute fibre of Kubja-vṛksa कुब्जा-वृक्ष a kind of aquatic

plant is able to move about in very crooked crevices of tortuous trees and plants.

j. **Carkmaṇa Jyoti rasmi Cāraṇa Labdhi** चक्रमण ज्योतिरश्मि चारणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic possessing it, is able to walk about by taking support of the rays of the light of the Sun, or the Moon, or the planets, or the constellations or of the stars.

k. **Vāyu Cāraṇa Labdhi** वायु चारणलब्धि A Yogi or an ascetic possessing Vāyu Cārana Labdhi, by taking the support of the molecules of Ākāsa—Space-region of any direction-is able to move with the wind travelling in that direction.

11. **Āsīvaia** आसीविस **Āśīviṣa Labdhi** आशीविषलब्धि Animals with Āsivisa Labdhi have their poison deposited in their fangs They are of two kinds viz 1. Those ppoduced by Karmas कर्म Actions, and 2 Those produced by Jāti जाति Birth.

Poisonous animals produced by कर्म Karma, Actions in previous life are five-sensed. 1 Lower animals 2. Human beings and 3, Celestial beings living in the first eight heavens. They are able to do things capable of being accomplished either by Karmas or by other natural qualities

For instance, gods pronounce curses on others; and their evil effects do eventually occur. They possess this labdhi dvring their अपर्याप्तावस्था A-paryāpta avasthā Undeveloped State. Having acquired the Āśivisa labdhi during their previous human existence, even though they are newly born in the first eight heaveas, they are known, in their undeveloped state, as possessing Āśīviṣa labdhi, on account of the mental impression left during their previous life Although fully-developed gods, at times, utter curses on others, still, that condition is not designated as a labdhi, because such a state is an ordinary occurrence during that life, and a labdhi is a natural attainment obtained by the acquisition of a particular quality.

Poisonous animals produced by जाति Jāti, Birth They are

1. वृश्चिक Vriścika, Scorpions, 2. मण्डूक Maṇḍūka Frogs. 3. सर्प Sarpa, Snakes, and 4 मनुष्य Manuṣya, Human beings. The intensity of their poisons varies proportionately. The intensity of the poison of a frog is greater that of a scorpion, that of a snake is greater than that a frog, and the intensity of the poisou of a human being is greater than that of a snake. 12-18.

12. Kévaliya Labdhi केवलियलब्धि 13 Gaṇahariṇa गणहारिण Gaṇadhara Labdhi गणधरलब्धि 14. Puvvadharā पुव्वधरा Pūrvadhara Labdhi पूर्वधरलब्धि 15 Arahanta अरहंत Arahanta Labdhi अरहंतलब्धि 16. Cakkavaṭṭī चक्कवट्टी Cakravarti Labdhi चक्रवर्तिलब्धि 17. Baladevā बलदेवा Baladeva Labdhi बलदेवलब्धि 18. Vāsudevā वासुदेवा Vāsudeva Labdhi वासुदेवलब्धि are the labdhis acquired respectively by a Kévalin, a Gaṇadhara, a Pūrva-dhara (well-versed in the fourteen Pūrvas), an Arahanta, a Cakravartin, a Baladéva or by a Vāsudèva.

19. Khīra-Mahu-sappi āsava खीर-महु-सप्पि-आसव Ksīra-madhu-sarpirāssava Labdhi क्षीरमधु-सर्पिराश्रवलब्धि Under the influence of this labdhi, the speech of the person possessing, it, appears as sweet as the taste of milk,of sweetmeat or of butter.

The milk used for this purpose is obtained as follows:—

The milk of one hundred thousand cows, from a Cakravartin's cow-pan, fed on white sugar-cane, is given to his fifty thousand cows, and they are milched. The milk of fifty thousand cows is given to twenty-five thousand cows, and they are milched. The milk of twenty-five thousand cows is given successively to half the number of cows, and they are milched, until one gets the milk from one cow.

It is said in the Śāstras, that the milk obtained in this way is very sweet It is perfectly healthy, and very invigorating to the body and mind. The speech of an individual partaking

of such milk, mixed with sugar, becomes very pleasant to the mind and body.

The speech of a Yogi or an ascetic with Kṣīrāśrava labdhi क्षीराश्रवलब्धि becomes as pleasant as the taste of the milk mentioned above.

Similarly, the speech of a Yogi or an ascetic with मधुआश्रवलब्धि Madhu āśrava Labdhi or घृताश्रवलब्धि Ghritāśrava Labdhi or Iksu-raśrāava Labdhi इक्षुरसाश्रवलब्धि or with अमृताश्रवलब्धि Amritāśrava Labdhi becomes as pleasing as the taste of sweet-meats or of clarified butter or of the juice of sugar-cane or of nectar.

Or, bad insipid food obtained in his utensil, becomes as pleasant as the taste of milk, sweet-meats, clarified butter, the juice of sugar-cane or of nectar.

20 Koṭṭhaya Buddhi कोट्ठय बुद्धि Kostaka Buddhi Labdhi कोष्ठकबुद्धिलब्धि A Yogi or an ascetic possessing Kostaka Buddhi Labdhi has the faculty of securely storing up his knowledge without losing or forgetting even a small item of it, like corn collected in a granery, even after a long time.

21 Payānusāri पयाणुसारी Padānusari Labdhi पदानुसारि लब्धि Under the influence of this labdhi, a Yogi or an ascetic is able to have a comprehensive knowledge of all the verses in a book, after learning a quarter-verse of it from his preceptor or by hearing only a quarter-verse, he is able to have a full comprehensive knowledge of all the remaining verses.

Padānusāri Labdhi is either अनुश्रोतपदानुसारिणी Anuśrota-padānusāriṇī or प्रतिश्रोतपदानुसारिणी Pratiśrota-padānusāriṇī or it is उभयपदानुसारिणी Ubhaya-padānusāriṇī.

21 Bīya Buddhi बीयबुद्धि BījaBuddhi Labdhi बीजबुद्धि लब्धि Under the influence of this labdhi, a Muni मुनि—a sage,—on knowing one meaning of a verse, by the destruction of the Knowledge-obscuring Karmas, is able to know numerous meanings of that verses of the other verse or previously unheard of. This

faculty is possessed in a laige majority of cases by persons who are to be Gaṇadhara गणधर-Chief Disciples-of a Tīrthaṅkara. For instance, under the benign influence of this labdhi a Gaṇadhara, on receiving an explanation of Tripadi त्रिपदि a combination of three syllables-Utpāda उत्पाद्-Vyaya व्यय-and Dhrauvya ध्रौव्य,-is enabled to compose the Twelve Aṅgas and the contained fourteen Pūrvas.

23 Téyaga तेयग Téjolésyā Labdhi तेजोलेष्यालब्धि By the intensive power of this labdhi, an indivinual, under the strong impulse of violent anger, is able to burn away living beings and other objects existing within a range of many Yojans by powerful radiant rays emmitting from his mouth.

When Śramaṇa Bhagavān Mahāvira was sojourning at कूर्म ग्राम Kūrma grāma, a young hermit named वैशिकायिन Vaiśikāyina, who was naturally well-behaved, amiable, and of a forbearing disposition, was practising penance, out-side the village, at mid-day by remaining bare-bodied in the scorching heat of the Sun, with his arms raised up, and his gaze steadily directed to the disc of the Sun, and keeping his long well-grown braid of matted hair loose in the air.

Gośāla Maṅkhaliputra on seeing the hermit, went to him and very loudly asked him "Are you any well-known ascetic or a resting place for lice? Are you a female or a male? I cannot understand what you are. Oh! what an image of tranquility! The indulgent hermit was perfectly quiet. Gośāla then asked him repeatedly, and began to ridicule him. The fire of intense anger stirred up by the abusive words of Gośāla addressed to the peace-loving hermit, was roused up like the fire produced by briskly rubbing pieces of sandal-wood, and the hermit set free तेजोलेश्या Téjolésyā towards Gośāla for the purpose of burning him Gośāla at once ran away to Śrāmaṇa Bhagavān Mahāvīra who saved his life by the instantaneous use of its rival, Śita leśyā शीतलेश्या.

On seeing the miraculous powers of Śramaṇa Bhagavān

Mahāvīra, hermit वैशिकायिन Vaiśikāyina immediately went to him and imploringly said " My worshipful Lord! I did not know that he was your disciple, you will, therefore, be pleased to forgive this offence." So saying, he went away.

24. Āhāraga आहारग Āhāraka Labdhi आहारक लब्धि An ascetic with Āhāraka labdhi is able to prepare a body-Āhāraka body आहारकशरीर-from Āhāraka (assimilative) molecules-and to elongate this body in the form of a big rod many thousands of miles long, and as broad as the width of the body, with spokes like the spokes of the churning rod, so as to reach the presence of an existing Tīrthaṅkara for the purpose of seeing the splendour of the Tīrthaṅkara's exalted position or for the purpose of obtaining an explanation about some intricate questions.

This labdhi is attainable only by मुनि Muni-Sages well-versed in all the fourteen Pūrvas.

25. *Sīya-lèśya* सीयलेश्या *Sīta* lèśyā Labdhi शीतलेश्या लब्धि An ascetic with Sīta-lèśyā labdhi nullifies the extremely violent deadly effects of its rival, Tèjo-lèśyā, like an abundant supply of water used for extinguishing a very small fire.

26. Véuvvidéha Labdhi वेउव्विदेहलद्धी Vaikurvikadéha Labdhi वैकुर्विकदेह लब्धि A Yogi or an ascetic with this labdhi is able to assume various forms. The kinds of Vaikurvika-dèha labdhi are:—

a. अणुत्ववैक्रियलब्धि Anutva-vaikriya Labdhi A Yogi or an ascetic with Aṇutva-vaikriya labdhi is able to produce a body so small that it will enter a minute hole in a tiny fibre of a lotus and to enjoy the pleasures of the happiness of a Cakravartin there.

b. महत्ववैक्रियलब्धि Mahatva-vaikriya Labdhi With this labdhi a Yogi or an ascetic is able to produce a body larger than that of Mount Mèru.

c. लघुत्ववैक्रियलब्धि Laghutva-vaikriya Labdhi With this

labdhi a Yogi or an ascetic is able to produce a body lighter than the wind.

d. गुरुत्ववैक्रियलब्धि Gurutva-vaikriya Labdhi With this labdhi a Yogi or an ascetic is able to produce a body harder than वज्र Vajra, Adamant, which becomes irrisistible even for Indra.

27. Akkhiṇa-mahānasi अक्खीणमहानसी. Aksīṇa-mahānasī Labdhi अक्षीणमहानसीलब्धि With this labdhi a Yogi or an ascetic is able to feed to satisfaction thousands of persons with food material brought by him (in his dish) by begging. The food material is not consumed till the moment that he himself takes his meal. When, however he takes his food, the food material becomes used up. With this Aksāiṇa mahānasī labdhi Indrabhūti Gautama was able to feed to satisfaction fifteen hundred hermits who had become his disciples during his return from अष्टापदगिरि Aṣṭāpada-giri, from a small quantity of पायसान्न Pāyasānna-Rice-pudding-just sufficient for himself, brought by begging from a neighbouring village.

28. Pulāyā पुलाया Pulāka Labdhi पुलाकलब्धि A Yogi or an ascetic with Pulāka labdhi possesses the strength of defeating a Cakravartin, at the time of doing service to the community.

In addition to the लब्धि Labdhis mentioned above, there are some other labdhis They are:—

1. Prāpti Labdhi प्राप्तिलब्धि Under the influence of this labdhi, a Yogi or an ascetic although sitting in a squatting posture on ground, possesses the ability of touching the topmost portion of Mount Méru or the Solar planetary system.

2. Prakāmya Labdhi प्रकाम्यलब्धि A Yogi or an ascetic with this labdhi, has the power of walking on water as if on solid ground, and he can dive in and out on ground as if on water.

3. Isitva Labdhi इशीत्वलब्धि A Yogi or an ascetic with this labdhi possesses the power of assuming the lordship of the

three worlds, and of enjoying the splendour of an Indra, a Cakravartin, or of a Tirthaṅkara.

4. **Vaśitva Labdhi** वशित्वलब्धि A Yogi or an ascetic with this labdhi possesses the power of subdugating all creatures.

5. **Apratighātiva Labdhi** अप्रतिघातित्वलब्धि A Yogi or an ascetic with this labdhi possesses unobstructively thru mountains.

6. **Antardhyāna Labdhi** अंतर्ध्यानलब्धि A Yogi or an ascetic with this labdhi makes his form invisible.

7. **Kāma-rupatva Labdhi** कामरुपत्वलब्धि A Yogi or an ascetic with this ladhi possesses the ability of assumning various forms simultaneously.

8. **Kāra-pātra-āhāra-pāṇi Labdhi** करपात्रआहारपाणीलब्धि A Yogi or an ascetic with this labdhi has the faculty of retaining in the cavity of the two hands formed by bringing the hands together for the reception of food and drink-material, a large amount of food and drink-material in the hands, so that not a particle or a drop will fall down. If water measuring thousands of water-pots or even an ocean were poured into the cavity of his two hands the level of water will rise high and higher, but not a drop will fall down.

Śréyāṃsa Kumāra श्रेयांसकुमार poured sugar-cane juice measuring one hundred and eight water-pots into the cavity of the hands of Tīrthaṅkara Bhagavān Śhree Riṣabha-dèva, but not a drop fell down from his hands, although it was sugar-cane juice.

Śramaṇa Bhagavān Mahāvīra had a vow of using the cavity of the hands as the receptacle for the taking of his food and drink-materials. He was receiving food and drink-materials into the cavity of his hands on the day of breaking fasts.

No one else except a Tīrthaṅkara or an ascetic with this labdhi is authorised to use the cavity of his hands as the receptacle for the taking of his food and drink-materials.

Persons with this labdhi are not met with during the present era, and so, taking of food and drink materials into the cavity of the hands is not permissible.

If an individual, not possessing this labdhi, undertakes to use the cavity of his hands as the receptacle for the taking of food and drink-materials, while taking meals, particles of food or drops of drink-material must necessarily fall to the ground and this method will lead to a series of undesirable consequences.

9. **Mano-bali Labdhi** मनोबलीलब्धि A Yogi or an ascetic with this labdhi possesses the supernatural power of acquiring a knowledge of all the Scriptures, within twenty-four minutes at the utmost, by the subsidence and destruction of Knowledge-obscuring Karmas

10 **Vāgbali Labdhi** वाग्बलीलब्धि a Yogi or an ascetic with this labdhi acquires the ability of reciting all the Scriptures within twenty-four minutes and of loudly speaking out all the words, syllables, and verses with due accent in such a way that the voice is not tired out.

11 **Kāya-bali Labdhi** कायबलीलब्धि A Yogi or an ascetic with this labdhi, acquires such immense strength by the destruction of strengh-obstructing Karmas that he is not fatigued by remaining in कायोत्सर्ग Kāyotsarga absolutely renouncing the body even for one year or longer like Bāhubali बाहुबलि.

12 **Prājna Śramaṇa Labdhi** प्राज्ञश्रमणलब्धि Under the influence of this labdhi, a Yogi or an ascetic acquires a development of highly extensive talent by the subsidence and destruction of a number of Knowledge-obscuring Karmas, propagates the meanings of the Scriptures, like supremely learned saints who are well-versed in the fourteen Pūrvas, although he himself has not studied the twelve Aṅgas and the fourteen Pūrvas and becomes every clever, even in extremely intricate subjects.

विद्याधरमुनि Vidyādhara Munis, ascetics possessing विद्याधर

लब्धि Vidyādhara labdhi have such a powerful strength of their learning that even though they have studied only ten Pūrvas, they sketch images of gods with their rings on mirrors on the walls of their dwelling-places and thru the medium of Rohaṇī-prajnapti Vidyā रोहणिप्रज्ञप्तिविद्या they decide about events of past, present, and future, by receiving correct explanations from the images.

Those who are capable of attaining Siddhi सिद्धि-Salvation-are called भवसिद्ध Bhava Siddha.

Only भवसिद्ध Bhava Siddha individuals can expect to attain the Labdhis described above.

Out of the twenty-eight labdhis mentioned above, Bhava Siddha females can have eighteen labdhis only, except the ten undermentioned labdhis viz 1 Arihanta Labdhi. 2. Cakravarti Labdhi. 3. Vāsudèva Labdhi 4. Baladèva Labdhi. 5. Sambhinna Śrota Labdhi. 6. Vidyā Cāraṇa Labdhi 7. Pūrva Labdhi. 8. Gaṇadhara Labdhi. 9. Pulāka Labdhi and 10. Āhārakara Śarīra Labdhi

The fact that Tīrthaṅkara Shree Mallināth Bhagavān attained the exalted status of a Tīrthaṅkara, when she was a female, is only a strange occurrence.

अभव्य Abhavya individuals-males and females, incapable of Salvation—cannot attain the 11. Kévali Labdhi 12. Ṛjumati Labdhi. 13. Vipula-mati Labdhi. 14. Madhu āśrava Labdhi and 15 Kṣīrāśrava Labdhi in addition to the ten labdhis mentioned above. They may or may not attain the remaining thirteen labdhis.

It appears from the short account of the labdhis given here, that individuals with these labdhis possess immense supernatural powers. The public at large see their wonderful effects.

Some individnals adore evil spirits, and kill a number of living beings with the subject of acquiring these Labdhis, but they do not attain these supernatural powers.

It is the belief of Jaina Canonical writers that these labdhis are acquired quite naturally without any desire or any effort by strictly observing शुद्ध चारित्र Śuddha Cāritra, blameless Right Conduct only for the welfare of one's soul without longing for pleasures of this world or of the next, by purification of the inclinations of the mind, speech and body, and by purification of the Soul by severe austerities.

Those who have acquired these labdhis, do not make use of them either for their benefit or happiness. They make use of these powers chiefly for the benefit of others or for the welfare of the community.

Gaṇadhara Mahārāja Indrabhūti Gautama had a large majority of these labdhis during the latter portion of his life, after his association with Śramaṇa Bhagavān Mahāvīra.

Although Gaṇadhara Bhagavān Indrabhūti Gautama had extensive knowledge of many Śāstras and possessed many wonderful लब्धि Labdhis,-Natural acquisitions,-he was greatly devoted to Śramaṇa Bhagavān Mahāvīra. His love for his Guru was unique, and he was always prepared to act in accordance with his orders. He was never engaged in any important undertaking without the consent of Śramaṇa Bhagavān Mahāvīra. He invariably, immediately, and joyfully executed whatever orders were given and no matter at whatever time these orders were given He not only did not have the slightest idea in the remotest corner of his Soul, that the execution of the orders of Śramaṇa Bhagavān Mahāvīra would, in any way, be detrimental to his exalted position, but he used to make himself sure by repeated questioning to Śramaṇa Bhagavān Mahāvīra whether the explanation acquired by himself about the nature of objects was strictly in accordance with the usage of the canonical knowledge or not. He never had the slightest idea in his mind that whatever he knew was quite appropriate and that there was no need for having an explanation from the Venerable Ascetic. He was never proud of his knowledge.

Farmer Ascetic

By knowing what relation existed between the soul of Gaṇadhara Mahārāja Indrabhūti Gautama and that of Śramaṇa Bhagavān Mahāvīra during his previous life, we shall have a good deal of important material to think about. Because, if an individual comes in contact with another individual, under any unexpected circumstances, it is surprising to see how they invariably meet in future lives.

Śramaṇa Bhagavān Mahāvīra sent Indrabhūti Gautama to a farmer, for the purpose of instructing him in religion. The ever-obedient Gaṇadhara, immediately on receiving the order from the Venerable Ascetic, went to the farmer, preached him his duties, and initiated him into his Order of Monks.

When Gaṇadhara Mahārāja Indrabhūti Gautama was ready to take the newly-made farmer-ascetic to Śramaṇa Bhagavān Mahāvīra, the farmer-ascetic asked Indrabhūti Gautama, "Where are you taking me now? Indrabhūti Gautama said, " To my preceptor. ' The farmer-ascetic said "Have you a preceptor also? You appear to be so glorious, what must, then, your preceptor be like? Now let us go on and let us go quickly to him." So saying, he went on with the Gaṇadhara Mahārāja. As the farmer-ascetic approached the Samavasaraṇa where Śramaṇa Bhagavān Mahāvīra was preaching, he was wonder-struck with the beauty of the Samavasaraṇa and with the grandeur of the prosperity of the Venerable Ascetic who was respectfully attended upon by millions of gods and demi-gods, and he thought within himself 'How great must be the preceptor of my Guru who has been enjoying such divine happiness? I am very fortunate that I got this opportunity of seeing Him."

With these noble ideas uppermost in his mind, the farmer-ascetic entered the Samavasaraṇa, came to its central portion where Śramaṇa Bhagavān Mahāvīra was preaching, and as soon as he saw the Venerable Saint, a feeling of animosity of previous

life towards Śramaṇa Bhagavān Mahāvīra reigned supreme and he asked Gaṇadhara Mahārāja Indrabhūti Gautama. "Where is your Guru?" He replied, "The Venerable Saint sitting in the centre is my Guru and also yours."

The farmer-ascetic, then, said "If he is your Guru, I have nothing to do with this Dīkśā. I don't want your Dīkśā. My art of cultivation and my family, is good for me." So saying, he left the ascetic's costume there, went away, and resumed his work at the plough

Gaṇadhara Indrabhūti Gautama, then, asked "My Worthy Lord! I am really astonished to see that he had malice towards your Venerable Self who is the gladdener of the three worlds. O Lord! why did he leave off the चारित्र धर्म Cāritra Dharma - the duties of an ascetic,-accepted by him, as soon as he saw you?

Śramaṇa Bhagavān Mahāvīra said "O Gautama! The soul of the lion whom I killed during my Bhava as Tripriṣṭha Vāsudéva has, during this life, become the farmer. You were my charioteer during that Bhava, and you pacified with sweet words, the lion who was burning hot with anger, at death time. From that time on-ward, he became hostile to me and affectionate towards you, and therefore, you were sent by me for the purpose of instructing him in religion."

Information about the relation of the soul of Śramaṇa Bhagavān Mahāvīra with the soul of Gaṇadhara Mahārāja Indrabhūti Gautma, during intevening Bhavas-from his existence as the charioteer of Tripriṣṭha Vāsudéva till his appointment as the chief Gaṇadhara of Śramaṇa Bhagavān and the meritorious deeds he must have done during his future lives, for the attainment of the exalted position of a Gaṇadhara to a Tīrthaṅkara, is not available.

The association of the soul of Śramaṇa Bhagavān Mahāvīra with that of the farmer, commenced during his previous sixteenth Bhava.

The soul of Śramaṇa Bhagavān Mahāvīra, during his sixteenth previous Bhava, was born as a son named विश्वभूति Viśvabhūti to queen धारिणी Dhāriṇi of crown-prince Visākhābhūti of King Viśva-nandi of Rājagriha.

When Muni Viśvabhūti, who had accepted चारित्रधर्म Cāritra Dharma,-the duties of an ascetic,-and was practising severe austerities, passed on a begging tour after a continuous fasting of one month, by the place where his cousin Kumāra Viśakhānandi, who had gone to Mathurā on his marriage occasion had encamped with his large number of servants and retinue, he was much harassed by ridicule and taunts by Viśākhānandi and his servants, on the emaciated condition of his body caused by continuous fasting and sever austerities, when he fell down by coming in collision with a running cow and this event sowed the seed of great animosity between the two princes.

Becoming enraged by the derision and taunts from विशाखानंदी Viśākhānandi and his servants, Muni Viśvabhūti took an oath of killing Viśākhānandi. The soul of Viśvabhūti became Tripriṣṭha Vāsudèva, during the previous eighteenth Bhava of Śramaṇa Bhagavān Mahāvīra and Viśākhānandi was born as the lion whom Tripristha Vāsudèva killed The soul of Viśākhānandi degraded himself considerably by vile derision and mean tauntings, without any cause It is important to notice how a soul degrades himself in ever-increasing succession. One cannot imagine at what low leval a soul will stop in its down-ward motion, when once the soul becomes, the enjoyer of a degraded condition and how inevitably he suffers the terrible evil consequences incidental to that degraded state. How disastrous become the evil consequences of even a small mistake ? After wandering miserably thru a number of future lives, the soul of Prince Viśākhānandi was born as a farmer. Had it not been for the mercy of Śramaṇa Bhagavān Mahāvira towards him, the duration of his existence in this Samsāra would not have become limited. It was also thru the grace of the Venerable Ascetic, that Gaṇadhara Mahārāja Indrabhūti Gautama initiated the farmer into his

Order of Ascetics The farmer-ascetic acquired सम्यक्त्व Samyaktva,-Right Belief-by excellent meritorious ideas in his mind on his way when he was being led to Samavasarana by the Gaṇadhara Mahārāja, and his existence in Saṃsāra became thereby limited. This is an example of the mercy of Śramaṇa Bhagavān Mahāvīra. He had compassion for the welfare of his enemy on account of his love of universal affection for all living beings

Although Gaṇadhara Mahārāja Indrabhūti Gautama had reached a high stage of spirituality, he never spared any pains in assiduously practising severe austerities. He had a firm belief in the external and internal penance as the means of spiritual advancement of the Soul, and he possessed unswerving faith in that belief. He always had a two-days fasting and on the third day,he took very meager diet, still his body was plump and magestic.

Sāla and Mahā-sala

When Śramaṇa Bhagāvan Mahāvīra came to Prista Campā Nagarı पृष्टचंपानगरी, both princes Sāla साल, and Mahā Sāla of the King of Prṣta Campā Nagarı, went to him with a large retinue. On hearing the preaching of the Venerable Ascetic, both the brothers had repugnance towards worldly belongings, so they went home and having entrusted their kingdom to their sister's son Gāṅgila गिंगल, both of them accepted Dīkśā दीक्षा Initiation into his Order of Monks and studied eleven Aṅgas under elderly Sādhūs.

One day, with the permission of Śramaṇa Bhagavān Mahāvīra, they returned to Prista Campā, accompanied by Ganadhara Mahārāja Indrabhūti Gautama, for the purpose of instructing their family-members in spiritual knowledge.

On receiving information about their arrival there, King Gāṅgila went to give his respects to the Gaṇadhara Mahārāja and having revei-entilly bowed down before Gaṇadhara Mahārāja Indrabhūti Gautama and Munis Sāla and Mahā Sāla, he sat there for the purpose of hearing the preaching

Gaṇadhara Mahārāja Indrabhūti Gautama, who, at the time, possessed the four varieties of Right Knowledge viz मतिज्ञान Mati Jñāna, Sensitive knowledge; Knowledge acquired by means of the senses and mind, 2. श्रुतज्ञान Śruta Jñāna, Scriptural Knowledge; Knowledge derived from the reading or preaching of scriptures or thru an object known by sensitive knowledge; 3. अवधिज्ञान Avadhi Jñāna, Visual Knowledge, Direct Knowledge, of matter in various degrees with reference to द्रव्य Dravya, Subject-matter, क्षेत्र Kṣétra Space, काल Kāla Time, and भाव Bhāva, Quality of the object known; and 4. मनःपर्ययज्ञान Manahparyaya-Jñāna, Mental knowledge, Direct knowledge of another person's mental activity about matter–which meant a very high degree of spirituality,–then commenced the under-mentioned preaching:—

Preaching.

"An individual devoid of the knowledge of the true nature of the Soul and of other objects in this world is अज्ञ Ajña, Ignorant. An ignorant man engages himself in unprofitable occupations like a hog in foeces, while a person with superior knowledge, becomes chiefly absorbed in the acquisition of knowledge of the true nature of the Soul, like a हंस Haṁsa,–a Swan,–in मानस सरोवर Mānasa Sarovara,–Mānasa lake–a sacred lake and place of pilgrimage on Mount Kailāsa,–whither the wild swans repair in the breeding season at the beginning of the monsoons.

"Knowledge which is instrumental in directing one's thoughts, towards the various aspects of मोक्षपद Moksa-pada, –the state of Final Beatitude, which alone is the causal element in becoming free from Karmas, that is to say, which makes the Soul solely intent on it and identical with it, is superior knowledge, and it is a knowledge producing Eternal Bliss, which the Soul failed to acquire from time immemorial.

Knowlege, however embellished with eloquent words and artful language, but devoid of the true nature of the Soul, does

not at all contribute to the Happiness of the Soul because only a very small quantity of this nectar-like knowledge, is capable of destroying the malady of endness Karmas.

Persons intent on making the first objection to a proposition for a controversy, and persons busy with raising objections to it, as well as, persons believing in unascertainable objects, do not fully attain the knowledge of the true nature of the Soul, like an ox walking round and round an oil-mill; because, such persons chiefly aim at defeating their adversary, and obtaining victory over him, and hence they consequently do not understand the true nature of objects. Besides, by depending on the un-investigated form of an object, without accurately deciding on the true nature of such objects, one cannot experience, the highly natural knowledge of the Soul. Just as an ox tied to an oil-mill, cannot reach any distant land although he has been walking round and round a number of times, in the same way, an individual undesirous of the knowledge of Truth, does not even touch the boundary of essential knowledge, although he may have done studious efforts in other branches of knowledge '

Continuing further, he said,

संझरागजलबुब्बुओवमे, जीविए य जलबिंदुचंचले ।
जुव्वणे य नईवेगसंनिभे, पाव जीव किमयं न बुज्झसि ॥ १ ॥

1. Sañjha-rāga-jala-būbbū-ovamé, jivié ya jala-bindu cancalé;

Juvvaṇé ya naīvéga sannibhé, pāva jīva kimayam na bujjhasi 1.

संपदो जलतरंगविलोला यौवनं त्रिचतुराणि दिनानि ।
शारदाभ्रपरिवेशलमायुः किं धनैः कुरुत धर्ममनिन्द्यम् ॥ २ ॥

2 Sampado jala-taraṅgā vilolā, yauvanam tri-caturāṇi dināni;

Śardābhara pari-péśala-māyuh kim dhanaih kuruta dharmamaniudyam. 2

1. This life is like the colours of the setting Sun, like the bubbles of water or fickle like a drop of water on a blade of grass; and youth is like a current of floods in a river. O Wicked Soul! therefore, why do you not become enlightened?

2. Prosperity is unsteady like the waves of water (on a sea), youth lasts for three or four days, and आयुः Āyuḥ, the duration of life, is like the clouds of the monsoons. Then, What is the use of wealth? Therefore, practise the excellent Dharma.

On hearing the preaching King Gangila decided to renounce the world. He entrusted the management of his kingdom to his son, and received दीक्षा Dīkṣā, Initiation into his Order of Monks with great celebration along with his parents.

At the time of giving Dikśā, Gaṇadhara Mahārāja Indrabhūti Gautama said:—

युष्माभिर्दीक्षा गृहीता परं शुद्धा पालनीया, शुद्धं संयमं विना मुक्ति र्न भवति। एके सिंहतुल्या भूत्वा दीक्षां लात्वा फेरुवत् पालयन्ति, एके जनाः कातराः फेरव इव गृहीतव्रताः सिंहा इव पालयन्ति संयमम्, एके कातराः फेरव इव संयमं गृहीत्वा फेरव इव पालयन्ति, एके सिंहा इव साहसिका व्रतं लात्वा सिंहा इव पालयन्ति शुद्धं संयमम्। तेन भवद्भिस्तथा चारित्रं यतनया पालनीयं यथा करतलगता मुक्तिश्रीः भवतां भवति॥ यतः "एगदिवसंपि जीवो, पव्वज्जमुवागओ अनन्नमणो। जइ वि न पावइ मुक्खं, अवस्स वेमाणिओ होइ ॥१॥

Yushmābhi-r-dikśā grithitā param śuddhā pālaniyā; śuddham sanyamam vinā mukti-r-na bhavati. Éké sinhatulyā bhūtvā dīkśām lātvā phéruvāt pālayanti. Éké janāḥ kātarāḥ phérava iva grihita-vratāh sinhā iva pālayanti sanyamam. Eké kātarāh phérava iva sanyaman grihitvā phérava iva pālayanti; Éké sinhā iva sāhasikā vratam lātvā sinhā iva pālayanti śuddham sanyamam. Téna bhavabdhistathā cāritram yatanayā pālaniyam

yathā kara-tala-gatā-muki-shree bhavatām bhavati I Yathā—
Éga divasam pi Jivo, pavvajjamuvāgao ananna-mano; Jai vi na pāvai mukkham, avassa vémanio hoi. 1.

"You have taken Dīkśā, but it must be observed in its purity. There is no मुक्ति Mukti,-Liberation-without pure संयम Sañyama, Self-control. Some persons taking Dikśā bravely like a lion, observe it. like a jackal; some timid persons having taken the vows like jackals observe the संयम Sañyama, Self-control, like lions; some timid persons having taken the vows like jackals observe them like jackals; while some persons, bold like lions having taken the vow, observe the pure संयम Sañyama-Self-control, like lions. Therefore, You should so carefully observe the चारित्रं Cāritram,-the duties of an ascetic,-that the wealth मुक्ति Mukti,-Liberation-comes into the palms of your hands.

Because—If a person, devoutly intent for प्रव्रज्या Pravrajyā Religious Mendicancy even for one day, does not attain मोक्ष Mokṣa, Liberation, he certainly becomes a वैमानिकदेव Vaimānika déva-a kind of celestial being "

Gaṇadhara Mahārajā Indrabhūti Gautama then started to meet Jinéśvara Bhagavān Mahāvīra at चंपानगरी Champā Nagari accompanied by Sāla, Mahāsla, Gangila, and both his parents. i-e his father Pithara and his mother यशोमती Yaśomatī.

On their way, Sāla and Mahāsāla, thought " My sister, her husband, and her son, are very fortunate that they gave us kingdom and now they gave us all-blissful चारित्रधर्म Cāritra Dharma, the duties of an ascetic."

All the five viz 1 Sāla 2 Mahāsāla 3 Gāngila 4 Pithara, पिठर, the father of Gāngila, and 5 Yaśomati यशोमती the mother of Gāngila, while on their way to Champā Nagari, in the company of Gaṇadhara Mahārāja Indrabhūti Gautama, were deeply engaged in undermentioned speculations:—

१. जातश्चैको मृतश्चैको एको धर्मं करोति च ।
प्रायः स्वर्गसुखे जीवः श्वभ्रे गच्छति कः समम् ॥ १ ॥

Jātaścaiko mritascaiko, éko dharmam karoti ca,
Prāyam svarga-sukhé jivah śvabhré gacchati kah samam,

1. A person is born alone, dies alone, does meritorious deeds alone, and with whom does he, in all probability, go to hell or the enjoyment of the happiness of the स्वर्ग Svarga. Heavens.

२. मूढाः कुर्वन्ति ये मे मे, वपुः पुत्रदिहागृकम् ।
तेऽपि त्यक्त्वा नरोऽगाधे मज्जन्ति भवसागरे ॥ २ ॥

2. Mūdhāh kurvanti yé mé mé, vapuh putra-grihādikam:
Té pi tyaktvā naroagādé majjanti bhava sāgaré.

2. Body, progeny, properly etc. which ignorant persons, consider as 'Mine" even these things having left them, drown them into fathomless ocean of life.

३. अन्यो जीवो भवेद्यत्र देहात्तत्र गृहादिकम् ।
कथमेतन्मदीयं तु मन्यते तत्त्वविद् बुधः ॥ ३ ॥

3. Anyo jīvo bhavédyatra déhāttatra grihādikam;
Kathamétan-madiyam tu manyaté tattvavid buddhah. 3.

3. The wise man knowing the essence of real knowledge thinks thus-Where the जीव Jīva, the Soul, is different from the देह Déha, Body, how can property etc, be मदीयं Madīyam "Mine".

४. कुटुम्बधनधान्यादि, सर्वं दुःखसमुद्भवम् ।
देहं च मन्यते यः स्वं कर्म बध्नाति कुधीः ॥ ४ ॥

4. Kutumba-dhana-dhānyādi sarvam duhkha-samudbhavam;
Déham ca manyaté yah svam karma badhnāti ku-dhih.

4. Household, wealth, corn etc, all is the source of misery. The wickedly-disposed person who considers the body as his own, acquires evil karmas.

५. एको धर्ममुपार्जनं च विबुधः कृत्वा स्वयं गच्छति
स्वर्गं पापमुपार्ज्य घोरनरकं दुःखाकरं प्राणभृत्।
एको दुःखततीमसारमपि भो त्यक्त्वा, च मुक्त्यालयं
तस्मात्त्व भज तावतो हि शरणं धर्म्मं त्यज स्वं गृहम् ॥ ५ ॥

5. Eko dharmamupārjanam ca vibudhah kritvá svayam gacchati; Svargam pāpamupārjya ghora-narakam duhkhākaram prāṇabhrut; Eko duhkha matīmasāramapi bho! tyaktvā ca muktyālayam, Tasmāttvam bhaja tavato hi śaraṇam dharmmam tyajh svam griham.

5. One wise man having acquired the Karma of meritorious deeds, goes alone to heaven; another creature having acquired the Karma of evil deeds goes to terrible Naraka which is the mine of misery. One, having abandoned the worthless array of miseries, goes to मुक्त्यालयं Muktyālayam, the Place of Salvation. Therefore, seek the shelter of Dharma, in the first place, and abandon your house.'

While contemplating on such ideas and becoming absorbed in divine meditation, all the five rose high and higher in spiritual development destroying various Karmas, and acquired केवलज्ञान Kévala Jñāna, Perfect knowledge.

When all of them arrived near the Samavasaraṇa समवसरण of Sramaṇa Bhagavān Mahāvīra at चंपानगरी Campā Nagari, Gaṇadhara Mahārāja Indrabhūti Gautama went round three times from left to right, and Sāḷa, Mahālā and others did the same. Having done obeisance to the Tīrthaṅkara, the five, went to the assembly of the Kévalins. Meanwhile Gaṇadhara Mahārāja Indrabhūti Gautama told them 'Look here! do obeisance to परमेश्वर Paraméśvara, the Supreme Lord. Śramaṇa Bhagavān Mahāvīra said 'O Gautama, do not be disrespectful towards Kévalins. Gautama Swāmi said "What disrespect has been done by me towards Kévalins? Śramaṇa Bhagavān Mahāvīra said "These Sāla, Mahāsāla, and others have acquired केवलज्ञान Kévala Jñāna, Perfect knowledge. Therefore, having

got up, censure your own self and sincerely ask pardon from them, who have been initiated by your own hands, and who have already acquired Kévala Jñāna. Gaṇadhara Mahāraja Indrabhūti Gautama then said, "O Venerable Sir, I am unfortunate that whoever gets initiation from me, acquires Kévala Jñāna, but I do not.' Śramaṇa Bhagavān Mahāvīra then said "Do not be disappointed; you will also have Kévala Jñāna. He who worships the images of the twenty-four Tīrthaṅkaras on the अष्टापदगिरि Astāpadā-giri, attains the wealth of Kévala Jnāna, during that very Bhava भव Existence."

Pilgrimage to Aṣṭāpada

When Gaṇadhara Mahārāja Indrabhūti Gautama was thus thinking about, a celestial voice was heard "The Jinésvar Bhagavān has said to-day that any human being who climbs up Mount Astāpada by his own supernatural, power and worships the images of जिनेश्वर Jinésvaras there, will certainly attain सिद्धिपद Siddhi-pada, the state of Final Beatitude during that life.

On hearing the celestial voice, Gaṇadhara Mahārāja Indrabhūti Gautama requested Śramaṇa Bhagavān Mahāvīra for permission fo go to अष्टापदतीर्थ Aṣṭāpada Tirtha, the place of pilgrimage on Aṣṭapada-giri for the purpose of worshipping the images of Jinéśvara Tīrthaṅkaras there. Knowing that by going there, the hermits dwelling there, will be enlightened by Gaṇadhara Mahārāja Indrabhūti Gautama, a permission to go there was immediately granted to him.

Gaṇadhara Mahārāja Indrabhūti Gautama, became greatly pleased by the permission readily given agreeably with his own desires, and he arrived near the Aṣṭāpada-giri in a moment by a speed as swift as that of the wind, under the influence of चारणलब्धि Cāraṇa Labdhi.

In a moment, he went up the great mountain, entered the magnificent temples of नंदीश्वरद्वीप Nandīśvāra dvīpa built by

भरतमहाराजा the Great King Bharata, and he devoutly worshipped the extremely beautiful images of the twenty-four Tirthankaras there.

Coming out from the temples, Gaṇadhara Mahārāja Indrabhūti Gautama, sat under a big अशोकवृक्ष Aśoka Vriksa Aśoka tree. There he was paid homage by numerous gods demons and fairies. Numerous gods, demons, and fairies gave respectful salutations to him. He then preached them Dharma according to their suitability, and he solved their doubts like a Kévalin by his power of reasoning While preaching, he appropriately said " Ascetics by severe penance, become so much emaciated that nothing but skin and bones remains on their bodies, their joints become weak, and becoming greatly debilitated, they walk very tremblingly, only by force of life."

On hearing these words वैश्रमणदेव Vaiśramaṇa Déva, (Kubéra कुबेर) the God of **Wealth, Fortune and Prosperity** was astonished, because the body of Gaṇadhara Mahārāja Indrabhūti Gautama was lustrous like polished gold and it was plump. Kubéra had a doubt about these words, and he smiled a little as the words appeared to be inappropriate in his own self.

Gaṇadhara Mahārāja Indrabhūti Gautama had मनःपर्यवज्ञान Manaḥ Paryaya Jñāna–Knowledge of reading another's thoughts, and having known the mental ideas of Vaiśramaṇa Déva, he solved his doubts during preaching.

He said "The inference about the healthy condition of the body of an ascetic, is not governed by an universal rule, but it is imperative to restrain the Soul by auspicious meditation. Now, hear the account of the two brothers Pundarika पुण्डरिक and Cundarika कुंडरीक which is as follows:-

There was a king named Mahāpadma महापद्म of पुंडरीकिणी Puṇḍarikiṇi Nagari of पुष्कलावतीविजय Puṣkalāvati Vijaya in the महाविदेह क्षेत्र Mahā-vidéha Kṣétra of जंबुद्वीप Jambū-dvipa. He had two sons named Puṇḍarika पुण्डरीक and Kuṇḍarika कुंडरीक by his queen पद्मावती Padmāvati.

On coming to know that his elder son Puṇḍarika had become able to govern the affairs of his kingdom, King Mahā Padma installed him on the throne, and he himself accepted दीक्षा Dīksā. He observed चारित्रधर्म Cāritra Dharma, the-duties of a Sādhu-faultlessly, studied the Scriptures carefully, became well-versed, destroyed his Ḳarmas, attained केवलज्ञान Kévala Jñāna,-Perfect Ḳnowledge-and finally, he acquired मोक्षमार्ग Mokṣa-Mārga,-the Path of Final Liberation.

One day, both the brothers, Puṇḍarika and Ḳuṇḍarika, on receiving information that some Sādhūs had arrived near the town, went there for the purpose of hearing a preaching on religion. The preaching had such a wonderful effect on the mind of Puṇḍarika, that he rose high in spiritual meditation and reached home as an actual ascetic. He called his ministers and addressing his young brother Kuṇḍarika in their presence he said, "O child I You take the reins of government of our father's kingdom into your own hands. I have been terrified by the miseries of this Saṁsāra. I have made up my mind to take Dīkṣā which will relieve me from that bondage. Accept therefore my proposal and act accordingly."

Ḳuṇḍarika replied "O brother! Why are you anxious to keep me engrossed with desires for worldly objects? I have no desire for them. I will also have Dīksā and will cross the ocean of wordly existence.

Puṇḍarika pursuaded his younger brother Ḳuṇḍarika a great deal, but he did not believe his advice. Finally, Puṇḍarīka addressing Kuṇḍarika said " O brother I The organs of senses are difficult to be conquered. Mind is always unsteady. Youth is the abode of unusual perturbations. Negligence is natural with every living being. Endurace of sufferings and calamities becomes, at times, unbearable. You will have to be firm in your vows, because the observance of the vows of an ascetic, is extremely difficult. It is highly expedient for you to take the vows of Śrāvaka suitable for your duties as a house-holder,

to govern your kingdom in accordance with those vows and to take Dīksā, after you have fully passed youth."

Kuṇḍarīka said, "Brother! Whatever you say is quite true. But I must act fully up to my utterances. I will undoubtedly have Dīksā. Saying so, he took Dīkṣā."

Puṇḍarīka was prevented by his ministers, and so he continued to govern his kingdom as a house-holder with the ideas of an ascetic.

Kuṇḍarika was mortifying his body with various severe penances, and he always acted strictly in accordance with established usage. He was very popular with his companian Sādhūs

One day, however, near the approach of spring-time, the mind of Kuṇḍarika became wavering. He thought, "I have nothing to do with this चारित्रधर्म Cāritra Dharma,—the duties of an ascetic. I will accept the kingdom which my brother was offerring me before."

With these ideas supreme in his mind and with a dejected heart, Kuṇḍarika went to the capital city of his brother, began to roll, here and there, on a cool bedding of green leaves under a tree in a pleasure-garden, and he tied up his utensils and other articles serviceable for an ascetic-life, to the tree, and kept them hanging there. He sent word about his arrival there, to his brother King Puṇḍarika thru the watch-man of the garden. The King went there with his minister and bowed down before him.

On seeing the bedding of green leaves and all his belongings hanging on the tree, the King inferred that his brother Kuṇḍarika had left off Cāritra Dharma. Addressing his minister, King Puṇḍarika said "Perhaps you remember that I tried to prevent Kuṇḍarika when he rashly became

ready to take the vows of an ascetic-life during his youth. However, even now, I am ready to give him the kingdom but I am only sorry that he has now become ready to waste the चिंतामणिरत्न Cintāmaṇi Ratna-the all-wishing precious gem capable of fulfilling the desires of its possessor,-acquired after strictly observing Cāritra Dharma for such a long period. I will only be benefitted, if he governs my kingdom. But he is doing harm to his Soul."

King Puṇḍarika soon entrusted the government of his kingdom to his brother Kuṇḍarika as desired by him,presented him with royal insignia, and he himself taking the characteristic emblems of an ascetic from Kuṇḍarika, took Dīkṣā with a pure heart.

While starting on a wandering tour from village to village, Puṇḍarika Muni thought, "I have fortunately acquired the long-desired यतिधर्म Yati Dharma,-the duties of an ascetic. Now it is advisable that I should take the vows in the presence of my Guru." Thinking so, he started to meet his Guru. Going to his Guru, Puṇḍarika Muni took the vows of an ascetic from him, and took his meals at the end of a three days' fasting without water.

Having become greatly exhausted by walking fast over a long distance while going to his Guru, eating cold, tasteless, dry food, with blood Oozing from his tender feet, Puṇḍarika Muni went into village with great difficulty, asked for a place to live in for the night, and slept on a bedding of grass. During the night, while meditating about meritorious actions and repenting with a pure heart for evil actions done during previous lives, Puṇḍarika Muni died with plump body, and was born as a god in Sarvārtha Siddha Vimāna सर्वार्थसिद्धविमान.

Kuṇḍarika became a king. His servants began to laugh at him saying that he broke his vow for food like a beggar.

Kuṇḍarika was greatly enraged with them at heart. He thought "I will have extremely savoury dishes for my food, eat them to my entire satisfaction, and then, I will kill all who are deriding me." He went, then, into the palace, took all varieties of food and drink-material filling his stomach right up to the neck, and woke up the whole night, with the object of satisfying his carnal desires. Waking up during night and indigestion of an excessive quantity of food and drink-material, produced diarrhoea accompanied with vomiting. He suffered agonizing pains. His stomach became full-blown, like bellows perfectly filled with air. There was tight blocking up of wind, and he had intense thirst. His ministers and others, thinking that the wicked man had broken his vows did not do any medicinal treatment for him, and did not allow any one else to do the treatment for him. He was suffering severe pain. He thought, "If I, any how, get over this illness, I will have all these officers and their family-members killed brutally in the morning." With such evil ideas, and formidable sentiments of wrath, Kuṇḍarika died during the night, and was born as a नारक Nāraka,-a hellish being-in अप्रतिष्ठान नरकावास Apratiṣṭhāna Narakāvāsa,-a hellish den named Apratiṣṭhāna,-in the seventh hell."

"Therefore, O members of the assembly! emaciation or plumpness of the body among strict ascetics is not an essential element. Good meditation is the only causal agent of Blissful Life."

Vaiśramaṇa Déva heard attentively the account of Puṇḍarika and Kuṇḍarika narrated by Gaṇadhara Mahārāja Indrabhūti Gautama. He acquired सम्यक्त्व Samyaktva,-Right Belief-from that moment, and becoming glad by the explanation given by Gaṇadhara Mahārāja Indrabhūti Gautama about the doubt lingering in his mind, he bowed down respectfully once more before him, and went to his abode.

Having finished the preaching, Ganadhara Mahārāja

Indrabhūti Gautama remained there for the night, and in the morning he commenced to get down from the mountain.

When Gaṇadhara Mahārāja Indrabhūti Gautama was on a pilgrimage to अष्टापदगिरि Aṣṭāpada-giri, Mount Aṣṭāpada, fifteen hundred hermits named कोडन्य Koḍanya, दत्त Dutta, सेवाल Sèvāla, and others, knowing Aṣṭāpada-giri to be a means acquiring मोक्ष Mokṣa,-Final Liberation,-arrived near the mountain for a pilgrimage there.

Out of these hermits, five hundred hermits observing one day's fasting, and eating green roots and fresh vegetables on the break-fast-day, reached the first मेखला Mékhalā, slope of the mountain. The second batch of five hundred hermits, observing two-day's fasting and eating dry roots on the break-fast-day reached the second slope. And the third batch of five hundred hermits observing three day's fasting and eating dry moss only on the break-fast-day reached the third slope of the mountain. Being unable to ascend higher, the three parties stopped respectively at the first, second, and the third slope of the mountain.

On seeing Gaṇadhara Mahārāja Indrabhūti Gautama with a lustrous gold-coloured appearance and plump body, going quickly up the mountain, they said amongst themselves, "We are thin-bodied still we cannot go further. How will this Muni with bulky body go up the mountain ?"

While they were talking thus, Gaṇadhara Mahārāja Indrabhūti Gautama swiftly went up the mountain and became invisible in a moment like a god. Then they said amongst themselves that this great sage possesses extraordinary supernatural powers, so when he returns here, we shall all become his pupils. With this firm determination in their mind, the hermits respectfully kept waiting with close attention for his return there, as for the arrival of a dear relative.

Dīkṣā of Fifteen Hundred Hermits.

The hermits who were waiting there, saw Gaṇadhara Mahārāja Indrabhūti Gautama coming down from the great mountain. As soon as he approached them, they bowed down before him and requested him, " O Rigorous Devotee ! O Great Soul ! We all of us are desirous of becoming your disciples, you will, therefore, be pleased to favour us by accepting our request."

Gaṇadhara Mahārāja Indrabhūti Gautama said, " May the Omniscient Lord Śramaṇa Bhagavān Mahāvīra-dèva be your Guru गुरु Preceptor."

The hermits persistently insisted upon him to give them दीक्षा Dīksā,-Initiation into his Order of Monks-there and then, and to make all of them his own disciples. On account of their excessive eagerness, Gaṇadhara Mahārāja Indrabhūti Gautama gave them Dīksā there on the spot. The gods supplied them all the materials suitable for an ascetic life, and all of them started, accompanied by Gaṇadhara Mahārāja, to meet Śramaṇa Bhagavān Mahāvīra.

Feeding of Fifteen Hundred Hermits

On their way, when at noon-meal-time they arrived at a small village, Gaṇadhara Mahārāja asked all the Munis, 'What desirable food shall I bring for you ?" They said, " Let us have पायसान्न Pāyasānna,-Rice boiled in milk "

Gaṇadhara Mahārāja Indrabhūti Gautama, then, brought from the village क्षीर Kṣīra,-Rice boiled in milk,-just sufficient for his own use, ordered all the hermits to arrange themselves for dinner and said, "You do your break-fast with this पायसान्न Pāyasānna,-Rice-boiled in milk."

All the hermits thought simultaneously—How will such

a small quantity of क्षीर Kṣīra,-Rice boiled in milk,-be sufficient for all of us?" But with the prudent judgment of strictly obeying the commands of the Guru, all the hermit-disciples arranged themselves to take their break-fast-meal on their own seats without entertaining any doubt or without asking about any thing.

Gaṇadhara Mahārāja Indrabhūti Gautama, first fed all the hermit-disciples to satisfaction from the quantity of क्षीर Kṣīra he had brought from the village, under the supernatural power of महानसलब्धि Mahānasa Labdhi, and then he himself took his meals. All the newly-initiated hermit-sādhūs were greatly astonished.

When the hermit-sādhūs were taking their meal, the five hundred hermits who took only dry moss on their break-fast-day, acquired केवलज्ञान Kévala Jñāna,-Perfect Knowledge-while contemplating thus—We are very fortunate in acquiring Śramaṇa Bhagavān Mahāvīra Paramātmā-the father of the world,-as our worthy preceptor in religion Besides, we are, in every way, lucky in acquiring this Muni as our instructor who is just like a father to us.

The second batch of hermit-sādhūs including दत्त Datta, acquired केवलज्ञान Kévala Jñāna on seeing the splendour of the watchmen of Śramaṇa Bhagavān Mahāvīra.

The third batch of hermit-sādhūs acquired केवलज्ञान Kévala Jñāna-Perfect Knowledge,-as soon as they saw Śramaṇa Bhagavān Mahāvīra from a distance.

They then went three times from left to right round Śramaṇa Bhagavān Mahāvīra, and when they were going towards the assembly of Kévalins, Gautama Gaṇadhara said "Give respectful salutations to the Venerable Saint."

Śramaṇa Bhagavān Mahāvīra, there-upon, said "O Gautama! Do not be disrespectful towards Kévalins. On hearing

these words, Gaṇadhara Mahārāja Indrabhūti Gautama asked pardon of the Kévalins.

Anxiety about Kévala Jñāna

Gaṇadhara Mahārāja Indrabhūti Gautama, again had the following idea in his mind, at that time:-" I will not positively have सिद्धिपद Siddhi-pada,-the abode of Final Liberation-during this life. I have, still many severe evil Karmas left with me. These great sages are fortunate that though they have been only recently initiated by me, they acquired केवलज्ञान Kévala Jñāna, Perfect Knowledge, in a moment

On seeing Gaṇadhara Mahārāja Indrabhūti Gautama contemplating thus, Śramaṇa Bhagavān Mahāvīra asked, "Gautama ! Whose word is trustworthy ? Is it of Tīrthaṅkaras or of a god ? Gaṇadhara Mahārāja Indrabhūti Gautama gently and respectfully said "Of Tīrthṅakaras."

Śramaṇa Bhagavān Mahāvīra, then consolingly said ' Gautama ! Now, do not be impatient The affection of a गुरु Guru,-teacher,-towards his pupil is easily vanishable like tender grass growing on split-peas. The affection of a pupil towards his Guru—your affection towards me has become as firm as a matting of wool. Your affection towards me has become very solid by long association with me Your केवलज्ञान Kévala Jñāna, Perfect Knowledge, has thereby become obstructed. It will become manifest only when there is an absence of love and you will, then, become my equal."

Meeting of Késī Kumara and Gautama Gaṇadhara.

केशिगौतमीयाख्यमध्ययनम्

जिणे पासे त्ति णामेणं अरहालोगपूइए ।
संबुद्धप्पा य सव्वण्णू धम्मतित्थयरे जिणे ॥ १ ॥

तस्स लोगप्पदीवस्स, आसि सीसे महायसे ।
केसीकुमारसमणे, विज्जा-चरणपारगे ॥ २ ॥

ओहिनाणसुए बुद्धे, सीससंघ-समाउले ।
गामाणुगामं रीयंते, सावत्थिं पुरीमागए ॥ ३ ॥

तेंदुयं नाम उज्जाणं, तम्मी नगरमंडले ।
फासुए सिज्जसंथारे तत्थ वासमुवागए ॥ ४ ॥

1. Jiṇé Pāsé tti ṇāméṇam Arahā logapūié;
Sambuddhappā ya savvaṇṇū dhamma-titthayaré Jiṇé.

2. Tassa logappadīvassa, āsi sīsè mahā-yasé,
Késī-kumara samaṇé, vijjā-caraṇapāragé.

3. Ohi-nāṇa sué buddhè, sīsasaṅgha-samāuḷé;
Gāmāṇugāmam rīyanté, Sāvatthim, purīmāgaé,

4. Ténduyam nāma ujjāṇam tammī nagara-maṇḍalé;
Fāsué sijja-santhārè tattha vāsamuvāgaé.

1-4. Arahanta Jina *Śrī* Pārṣva Nāth Bhagavān who was Omniscient, and whose soul became enlightened by himself and who was the founder of Dharma-Tīrtha and who was worshipped by the three worlds, and who was the enlightener of the three worlds, had a renowned disciple Kéśī Kumāra who possessed Sruta Avadhi Jñāna,-who was बुद्ध Buddha,-the enlightend person-who is qualified by good works and Knowledge of the Truth for Nirvāṇa, and who revealed the true doctrine of Salvation to the world before his decease,-who was well-versed in learning and चारित्रधर्म Cāritra Dharma (the duties of an ascetic's-life). Kéśī Kumāra wandering from village to village, went to श्रावस्ती Śrāvasti Nagari surrounded by an assemblage of disciples, and put up at a clean dwelling-place in pleasure-garden named तिन्दुक Tinduka, of that town.

अह तेणेव कालेणं, धम्मतित्थयरे जिणे ।
भयवं वद्धमाणु त्ति सव्वलोगम्मि विस्सुए ॥ ५ ॥

तस्स लोगपईवस्स, आसि सीसे महायसे ।
भयवं गोयमे नामं विज्जा-चरणपारगे ॥ ६ ॥

बारसंगविऊ बुद्धे सीससंघ-समाउले ।
गामाणुगामं रीयंते से वि सावत्थिमागए ॥ ७ ॥

कोट्ठगं नाम उज्जाणं तम्मि नयरमंडले ।
फासुए सिज्जसंथारे तत्थ वासमुवागए ॥ ८ ॥

5. Aha téṇéva kāléṇam dhamma-titthayaré Jiṇé;
Bhayavam Vaddhamāṇu tti savva-logammi vissué,

6. Tassa loga-paīvassa āsi sīsé mahāyasé;
Bhayavam Goyamé nāman vijjā-caraṇapāragé.

7. Bārasaṅga-viū buddhé sīsa-saṅgha-samāulé;
Gāmāṇugāmam rīyanté sé vi Sāvatthımāgaé.

8. Koṭṭhagam nāma ujjāṇam tammi nayara mandalé;
Fāsué sijjasanthāré tattha vāsamuvāgaé.

5-8 At that tıme, Dharma Tīrthaṅkara Jina Bhagavān Vardhamāna Swāmī-well-known in all the worlds, and enlightener of the three worlds had a renowned chief disciple named Bhagavān Gautama who was well-versed in learning and चारित्र Cāritra Dharama,-the duties of an ascetic-life,-who was well-versed in the Twelve Aṅgas and who was बुद्ध Buddha,-the enlightened person,-who is qualified by good works and Knowledge of the Truth for निर्वाण Nirvāṇa,-Final Liberation and who revealed the true doctrine of Salvation to the world before his decease He, also wandering from village to village, came to श्रावस्तीनगरी Śrāvastı Nagari surrounded by an assemblage of disciples, and put up at a clean dwelling-place in a pleasure-garden named कोष्टक Koṣṭaka, of that town.

केसीकुमारसमणे, गोयमे य महायसे ।
उभओ वि तत्थ विहरिंसु, अल्लीणा समाहिया ॥ ९ ॥

उभओ सीससंघाणं, संजयाणं तवस्सिणं ।
तत्थ चिंता समुपन्ना गुणवंताण ताइणं ॥ १० ॥

केरिसो वा इमो धम्मो ? इमो धम्मो व केरिसो ?
आयारधम्मप्पणिही इमा वा सा व केरिसी ? ॥ ११ ॥

चाउज्जामो य जो धम्मो, जो इमो पंचसिक्खिओ ।
देसिओ वद्धमाणेण, पासेण य महामुणी ॥ १२ ॥

अचेलगो य जो धम्मो जो इमो संतरुत्तरो ।
एगकज्जपवन्नाणं, विसेसे किं नु कारणं ? ॥ १३ ॥

9. Késī Kumāra Samaṇé Goyamé ya mahāyasé,
Ubhao vi tattha viharinsu allīṇā samāhiyā.

0 Ubhao sīsa-saṅghāṇam sanjayāṇam tavassiṇam;
Tattha cintā samuppannā guṇavantāṇam tāiṇnm.

1. Kériso vā imo dhammo ? Imo dhammo va kériso ?
Ayāra-dhammapaṇihi imā vā sā va kérise ?

2. Chāujjāmo ya jo dhammo, jo imo panca-sikkhio;
Désio Vaddhamāṇéṇam Pāséṇa ya mahāmuni.

13. Acélago ya jo dhammo jo imo santaruttaro;
Égakajja pavannāṇam visésé kim nu kāraṇam ?

9 13 Both Késī Kumāra Śramaṇa and Gautama Gaṇa-ra were illustrious personages; both were sojourning there; both had control over their mind, speech, and body; both practised deep meditation on the Supreme Soul and profound devotion. The congregation of ascetic-disciples of both these illustrious personages,-who had conquered their sensual pleasures, and desires, and practised severe austerities, and who were highly virtuous and able to deliver others (from the bondage of Saṃsāra) had the following doubts in their minds. "What must be the nature of the धर्म Dharma,-Code of religious duties with four vows taught by the great sage

श्रीपार्श्वनाथप्रभु Śrī Pārsva Nāth Prabhu and of the code of religious duties with five vows taught by Śramaṇa Bhagavān Mahāvīra Swāmī, and what must be the respective distinction between our आचार Ācāra,-Rules of Conduct, with regard to putting on of dress, eating, keeping of utensils for food etc and that of the other and what must be reason that in one code अचेलकत्व Acélakatva,-Remaining without garments,-has been sanctioned, while in the other, putting on of valuable and decorative garments has been ordained, although both are directed towards the accomplishment of one desirable object viz मोक्षमार्ग the Moksamārga,-the Path of Final Emancipation.

अह ते तत्थ सीसाणं विन्नाय पवितक्कियं ।
समागमे कयमई उभओ केसि-गोयमा ॥ १४ ॥

गोयमे पडिरूवण्णू सीससंघ-समाउले ।
जेट्ठं कुलमवेक्खंतो तेंदुयं वणमागओ ॥ १५ ॥

14. Ahā té tattha sīsāṇam vinnāya pavitakkiyam;
Samāgamé kayamati ubhao Kési-Goyamā.

15. Goyamé padirūvaṇṇū sīsasṅgha-samāulé

Jéṭṭham kulamavéhkhan to Ténduyam vaṇamāgao.

14-15 Both Kéśī Kumāra and Gaṇadhara Gautama having known the doubtful notions of their disciples, made up their minds for an interview. Gaṇadhara Gautama resourceful of respectful behaviour, went to तेंदुयं Ténduyam-Téndnka pleasure-garden accompanied by his assemblage of disciples, diregarding his most excellent order.

केसीकुमारसमणो, गोयमं दिस्समागयं ।
पडिरूवं पडिवत्तिं सम्मं संपडिवज्जई ॥ १६ ॥

पलालं फासुयं तत्थ पंचमं कुस-तणाणि य ।
गोयमस्स णिसिज्जाए खिप्पं संपणामए ॥ १७ ॥

16. Kési Kumāra samaṇo Goyamam dissamāgayam;
Padirūvam padivattim sammam sampadivajjatī.

17. Palālam fāsuyam tattha pancamam kusa-taṇāṇi ya;
Goyamassa ṇisijjāé khippam sampaṇāmaé

16-17. Kéśī Kumāra Śramaṇa on seeing Gaṇadhara Gautama coming there, gave him suitable respect, gave him clean grass for bedding, and five blades of कुश Kuśa, Sacrificial grass.

During the interview, a number of important questions were asked by Kéśī Kumāra Śramaṇa and they were ably solved by Gaṇadhara Mahārāja Indrabhūti Gautama. They form the subject of the twenty-third अध्ययन Adhyayana-Chapter of Uttarādhyayana Sūtra.

Although Kéśī Kumāra was a very competent आचार्य Ācārya,-Teacher,-and he possessed अवधिज्ञान Avadhi Jñāna, -Visual Knowledge,-it is apparent that he entertained very high respect for Gaṇadhara Mahārāja Gautama Swāmī and this incident gives us a ground for admitting the abundance of supernatural powers of a गणधर Gaṇadhara,-the head of a corporation of ascetics.

Kéśī Kumāra Śramāṇa was not a गणधर Gaṇadhara,-the head of the congregation of the ascetics of Tīrthaṅkara Bhagavān Śrī Parśva Nāth, but he was a very competent Ācārya among his Order of Ascetics. The head of a family of ascetics is called a गणधर Gaṇadharā. Kéśī Kumāra is also styled as केशिगणधर Kéśī Gaṇadhara but he was not a Gaṇadhara. He was a very competent Ācārya.

There is some difference in the rules of conduct among the Sādhūs of Tīrthaṅkara Bhagavān Śrī Pārśva Nāth and the rules of conduct among the sādhūs of Tīrthaṅkara Śramaṇa Bhagavān Śrī Mahāvīra Swāmī and both the illustrious personages Kéśī Kumāra Śramaṇa and Gaṇadhara Gautama having come to know that ordinary ascetics of both the Tīrthaṅkaras are likely to have doubts as to whether the rules of conduct followed by themselves were the genuine ones or

whether the rules of conduct followed by others were genuine, thought of having an interview with the object of deciding such questions.

We are inclined to form a high opinion about Gaṇadhara Mahārāja Indrabhūti Gautama for the courtesy shown by him during his interview with Kéśī Kumāra Śramaṇa. The rank of a Gaṇadhara is superior to that of an ordinary Acārya or of an ascetic with Avadhi Jñāna, still Gautama Gaṇadhara observing polite manners and the decorum of his exalted position, went to Tinduka pleasure-garden where Kéśī Kumāra Śramaṇa had put up. On seeing Gautama Gaṇadhara coming towards him, Kéśī Kumāra Śramaṇa welcomed him with suitable respect, and gave him a seat prepared of five varieties of पळाल Palāla,-Straw,-and Kuśa grass.

केसीकुमार समणो, गोयमे य महायसे।
उभओ निसन्ना सोहंति चंदसूरसमप्पभा ॥ १८ ॥

18. Kéśī Kumāra samaṇo Goyamé ya Mahāyasé;
Ubhao nisannā sohanti canda-sūra-samappabhā.

18. Both these illustrious personages Kéśī Kumāra Śramaṇa and Gaṇadhara Gautama, sitting (near each other) appear beautiful with lustre like that of the Moon and of the Sun.

समागया बहू तत्थ पासंडा कोउगा मिया।
गिहत्थाण अणेगाओ साहस्सीओ समागया ॥ १९ ॥

देव-दाणव-गंधव्वा जक्ख रक्खस-किन्नरा।
अदिस्साण य भूयाणं आसि तत्थ समागमो ॥ २० ॥

19. Samāgayā bahū tattha pāsaṇḍā kougā migā;
Gihatthāṇa aṇégāo sāhassio samāgayā.

20. Déva dāṇava gandhavvā, jakkha rakkhasa kinnarā;
Addissāṇa ya bhūyāṇan āsi tattha samāgamo.

19-20. Many heretics of different faiths came there like antelopes, out of curiosity, and many thousands of house-holders came there. Gods, demons, celestial musicians, यक्ष Yakṣa, spectral gods evil spirits, किन्नर Kinnara, fabulous beings (half man, half animal) in the service of Kubéra, and invisible beings, assembled there.

When both these illustrious personages met together, the place appeared beautiful as if with the lustre of the Sun and the Moon. Thousands of persons met there for the purpose of seeing the interview. There were some persons desirous of knowing the real essence of Truth and there were some imposters. There were also some gods, demons, celestial musicians, spectral demi-gods, evil spirits, and aerials there. It is but natural to expect a multitude of people, when illustrious persons meet together. The way in which these two illustrious persons decide the doubts while preserving their mutual self-respect, is worth imitating. The person asking questions was the excellent Śramaṇa Kéśī Kumāra, while the person solving the doubts was Gaṇadhara Mahārāja Indrabhūti Gautama.

पुच्छामि ते महाभाग । केसी गोअममब्बवी ।
तओ केसीं बुवंतं तु गोअमो इणमब्बवी ॥ २१ ॥

21. Pucchāmi té mahābhāga! Kéśi Goamamabbavī;
Tao Késim buvantam tu Goamo iṇamabbavī.

21. Śramaṇa Kéśī Kumāra told Gaṇadhara Mahārāja Indrabhūti Gautama, O highly blessed One! I (want to) ask you (something). When Śramaṇa Kéśī Kumara said so, Gaṇadhara Gautama told him thus

पुच्छ भंते ! जहिच्छं ते, केसी गोअममब्बवी ।
तओ के सी अणुण्णाए गोअमं इणमब्बवी ॥ २२ ॥

22. Puccha bhanté! jahiccham té Kéśi Goamamabbavi;
Taö Kéśi aṇuṇṇāė Goamam iṇamabbavī.

22. "O Worty Sir! ask as you desire." Then having received the permission from Gaṇadhara Mahārāja Indrabhūti Gautama, Śramaṇa Kéśī Kumāra asked as follows—

चाउज्जामो अ जो धम्मो जो इमो पंचसिक्खिओ ।
देसिओ वद्धमाणेणं, पासेणं य महामुणी ॥ २३ ॥

23. Chāujjāmo a jo dhammo jo imo panca-sikkhio;
Désio Vaddhamāṇéṇam, Pāséṇam ya mahāmunī.

एगकज्जपवन्नाणं, विसेसे किं नु कारणं ।
धम्मे दुविहे मेहावी ! कहं विप्पचओ न ते ॥ २४ ॥

24. Égakajjappavannāṇam visésé kim nu kāraṇam;
Dhammé duvihé méhāvi! kaham vippaccao na té.

23-24. Mahā-munī Śrī Pārśva Nāth Bhagavān, has preached धर्म Dharma,-the duties of religious rites (for an ascetic) with Four Great Vows (i-e. Abstinence from हिंसा Himsā,- Injury to animals 2 Abstinence from अनृत Anruta, Falsehood 3 Abstinence from स्तेय Stéya, Theft; Stealing 4. Abstinence from परिग्रह Parigraha Property); and Śramaṇa Bhagavān Śrī Vardhamāna Swāmī has preached Dharma with Five Great Vows adding abstinence from मैथुन Maithuna-Sexual intercourse-as the fourth great vow, and making abstinence from परिग्रह Parigraha, Property, as the fifth great vow. The five great vows preached by Śramaṇa Bhagavān Śrī Vardhamāna Swāmī are 1 Abstinence from हिंसा Himsā Injury to animals 2. Abstinence from अनृत Anruta, Falsehood 3. Abstinence from स्तेय Stéya,-Theft; Stealing 4 Abstinence from मैथुन Maithuna,-Sexual Intercourse, and 5. Abstinence from परिग्रह Parigraha,-Property.

Both were aiming at the accomplishment of one desired object i-e the attainment of मोक्ष Mokṣa, Final Liberation. why should, then, there be any difference in the methods advocated by them?

O intelligent person! Is there not any incompatibility in the two conceptions of religion? Both were सर्वज्ञ Sarvajña. Omniscient; why did they creat this difference in conceptions?

तओ केसिं बुवंतं तु गोअमो इणमब्बवी।
पण्णा समिक्खए धम्मं तत्तं तत्तविणिच्छयं ॥ २५ ॥

पुरिमा उज्जुजडा उ, वक्कजडा य पच्छिमा।
मज्झिमा उज्जुपण्णा उ, तेण धम्मे दुहा कए ॥ २६ ॥

पुरिमाणं दुव्विसोज्झो उ, चरिमाणं दुरणुपालओ।
कप्पो मज्झिमगाणं तु, सुविसोज्झो सुपालओ ॥ २७ ॥

25. Taö Késim buvantam tu Goamo iṇamabbavī;
Paṇṇā samikkhaé Dhamman-tattam tatta viṇicchayam.

26. Purimā ujju-jadā u, vakka-jadā ya pacchimā;
Majjhimā ujju-paṇṇā u, téṇa Dhammé duhā kaé.

27. Purimāṇam duvvisojjho u, carimāṇam duraṇupālao;
Kappo majjhimagāṇam tu, suvisojjho supālao.

25-26 Then, on being thus questioned by Śramaṇa Kéśi Kumāra, Gaṇadhara Mahārāja Indrabhūti Gautama replied:—"The Essence of Dharma is known by intellect; and principles, alone decide the true nature of Jīva and other capegories The ascetics of the time of Tīrthaṅkara Bhagavān Śrī Ṛisabha-déva,-the first Tīrthaṅkara, of the present series of twenty-four Tīrthaṅkaras were straight-forward and dull, the ascetics of the time of Tīrthaṅkara Mahārāja Śramaṇa Bhagavān Mahāvīra Swāmī,-the last Tīrthaṅkara-(of the present era) are crooked and dull, while the ascetics of the time of intermediate twenty-two Tīrthaṅkaras were straight-forward and wise Hence, the Dharma धर्म, Rules Conduct (preached for ascetics) were of two kinds.

27. The ascetics of the time of the first Tīrthaṅkara

were दुव्विसोज्झो Duvvisojjho दुर्विशोध्यः Durviśodhyah, were not able to clearly understand the preaching of the Guru (because they were dull-witted), the ascetics of the time of the last Tīrthaṅkara were दुरणुपालओ Duraṇupālao दुरनुपालकाः Duranu pālakāh are able to obey the orders (of the Guru) with difficulty, (because they were crooked and dull), while the ascetics of the intermediate twenty-two Tīrthaṇkaras, were सुविसोज्झो Suvisojjho सुविशोध्य Suviśodhyah, able to understand the preaching easily and were सुपालओ Supālao सुपालकाः Sūpālakah able to obey orders of the Guru carefully as they were straight-forward and wise. Although they were with four vows, they were able to understand and to observe carefully the fifth vow also.

यदुक्तं। नो अपरिग्गहिआए इत्थीए जेण होइ परिभोगो।
ता तव्विरईए च्चिय, अबंभविरइत्ति पण्णाणं॥

Yaduktam

No apariggahiāe itthīé jéṇa hoi paribhogo;
Tā tavviraié cchiya a-bambha viraitti paṇṇāṇam

It is said,

A woman, who is अपरिग्रहित A-parigrahita, Not accepted as one's married wife and not accepted as one's परिग्रह Parigraha-Household, cannot be enjoyed for sexual intercourse. When the परिग्रहव्रत Parigraha Vrata,-the vow of abstinence from holding any belonging-is taken, अबंभविरइ Abambhavirai, Abstinence from sexual intercourse, is certainly enjoined."

With this object in view, Mahā-muni Śrī Pārśvanāth Tīrthaṅkara preached Dharma with four great vows, the first Tīrthaṅkara Bhagavān Śrī Rishabha-déva Swāmī, and the last Tīrthaṁkara Śramaṇa Bhagavān Shree Vardhamāna Swāmī, preached Dharma with five great vow. This difference is caused for the benefit of ascetics possesing different प्रज्ञा

Prajnā,-Standards of intellect, but it is not in connection with the True doctrine. Then Kési Kumāra said,—

साहु गोअम ! पण्णा ते, छिण्णो मे संसओ इमो ।
अन्नो वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥२८॥

28. Sāhu Goama! paṇṇā té, chiṇṇo mé saṁsao imo;
Anno vi saṁsao majjham, tam mé kahasu Goamā!

28. O Gautama! You are very intelligent. This doubt of mine has been removed by you. I have also another doubt; O Gautama! (please) tell me that.

Śramaṇa Kési Kumāra, says so, with relation to ascetics, because, such a doubt is not possible with a person equipped with three kinds of Knowledge as he really was.

अचेलगो अ जो धम्मो, जो इमो संतरुत्तरो ।
देसिओ वद्धमाणेणं, पासेण य महायसा ॥ २९ ॥

29. A-célago a jo dhammo, jo imo santaruttaro;
Désio Vaddhamāṇéṇam Pāséṇa ya mahāyasā.

एगकज्जप्पवन्नाणं, विसेसे किं नु कारणं ।
लिंगे दुविहे मेहावी ! कहं विप्पच्चओ न ते ॥ ३० ॥

30. Éga kajjappavannāṇam visésé kim nu kāraṇam;
Lingé duvihé méhāvī! kaham vippaccao na té.

29-30. Tirthaṅkara Bhagavān Shree Mahāvīra Swāmī preached the institution of अचेलकः Acélakah,-Moving about without clothes-and the illustrious Tirthaṅkara Bhagavān Śrī Pārśva Nāth has recommended the use of an under-garment and an upper-garment. When both are aiming at the accomplishment of one desired object, what must be the cause of this difference? O wise man! with these लिंगा Lingā, Out-

ward signs of two different kinds, does it not appear incompatible to you?

केसिमेवं बुवंतं तु गोअमो इणमब्बवी।
विण्णाणेण समागम्म धम्मसाहणमिच्छिअं ॥ ३१ ॥

31. Késimèvam buvantam tu Goama iṇamabbavī;
Viṇṇāṇéṇa samāgamma dhamma-sāhaṇamicchiam.

31. To Śramaṇa Kéśi Kumāra asking in this way Gaṇadhara Mahārāja Indrabhūti Gautama replied thus:—The Tīrthaṅkaras having ascertained विण्णाणेण Viṇṇāṇéṇa विज्ञानेन Vijnānéna, by Kévala Jñāna, whatever is appropriate for their ascetics, have permitted the use of materials necessary for the fulfilment of their various duties.

The ascetics of the time of Tīrthaṅkara Bhagavān Śrī Ṛisabha-déva Swāmī and of the time of Tīrthaṅkara Bhagavān Śrī Vardhamāna Swāmī were not allowed the use of coloured and costly garments, under the fear of their undertaking the preparation of these articles involving the death of many small animalcules during the process or having these articles prepared for themselves by others, because they were crooked and dull. The ascetics of the time of Tīrthaṅkara Bhagavān Śrī Pārśva Nāth were straight-forward and wise, and hence there was no objection in allowing them the use of such beautiful and costly garments.

पच्चयत्थं च लोयस्स, नाणाविहविगप्पणं।
जत्तत्थं गहणत्थं च, लोगे लिंगप्पओअणं ॥ ३२ ॥

32. Pachchayattham cha logassa nāṇāviha-vigappaṇam;
Jattattham gahanattham ca loé lingappaoaṇam.

अह भवे पइण्णा उ, मुक्खसब्भूअसाहणो।
नाणं च दंसणं चेव, चरित्तं चेव निच्छए ॥ ३३ ॥

33. Aha bhavé paiṇṇā u Mokkhasabbhūasāhaṇo;
Nāṇāmca damsaṇam céva carittam céva nicchaé.

32-33 Ascetics are distinguished by the people by the possession of various materials as external signs. Varieties of dressing-apparel have been chosen with due consideration to the observance of concentration of mind and acquisition of Knowledge. The other object of having a distinguishing apparel as an out-ward sign for an ascetic, is for the purpose of reminding him that he is an ascetic, in case of slight aberration of mind. The Tirthaṅkaras have preached that सम्यक् ज्ञान Samyak Jñāna, Right Knowledge, सम्यग् दर्शन Samyag Darśana Right Perception, and सम्यग् चारित्र Samyag Cāritrā, Right Conduct, are the means for the attainment of मोक्ष Mokṣa, Final Liberation. But O Kéśi Kumāra! the out-ward signs are not the means of Salvation.

साहु गोअम ! पण्णा ते, छिण्णो मे संसओ इमो ।
अन्नो वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥ ३४ ॥

34. Sāhu Goama! paṇṇā té, chhiṇṇo mé samsao imo;
Anno vi samsao majjham, tam mé Kahasu Goamā!

34 O Gautama! You are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

अणेगाण सहस्साणं, मज्झे चिट्ठसि गोअमा ! ।
ते अ ते अभिगच्छंति, कहं ते निज्जिआ तुमे ? ॥ ३५ ॥

35. Aṇégāṇa-sahassāṇam, majjhé ciṭṭhasi Goamā!;
Té a té abhigacchanti, kaham té nijjiā tumé?

35. O Gautama! You are standing in the midst of many thousands of enemies and they are advancing towards you. How were they conquered by you?

एगे जिए जिआ पंच, पंच जिए जिआ दस ।
दसहा उ जिणित्ता णं, सव्व सत्तू-जिणामहं ॥ ३६ ॥

36. Égè jié jiā panca, panca jié jiā dasa;
Dasahā u jiņittā ņam, savva-sattū jiņāmaham.

36. When one has been thoroughly conquered, five are conquered; when five have been conquered, ten are conquered; having then conquered the ten kinds of enemies, I conquer many thousands of all the enemies.

सत्तू अ इइ के वुत्ते, केसी गोअममब्बवी ।
तओ केसीं बुवंतं तु, गोअमो इणमब्बवी ॥ ३७ ॥

37. Sattū a i i kè vutté, Késī Goamamabbavī;
Tao Késīm buvantam tu Goamo iņamabbavī.

37. Késī Kumāra asked Gaņadhara Mahārāja Indrabhūti Gautama, Which enemy did you say? When Śramaņa Kési Kumára asked him in this way,

Gautama Gaņadhara replied thus:—

एगप्पा अजिए सत्तू कसाया इंदिआणि अ ।
ते जिणीत्त जहाणायं विहरामि अहं मुणी ॥ ३८ ॥

38 Égappā ajié sattū, kasāyā indiāņi a;
Tè jiņittu jahāņāyam viharāmi aham Muņi

38. If the आत्मा Ātmā, Soul is not conquered, it becomes an enemy; in the same way, the four कषाय Kasāya,-Passions-if not conquered become enemies, making along with-the Ātmā, five enemies; similarly the five इन्द्रियाणि Indriāņi, the pleasures of the five senses-become enemies if not conquered; making the number of enemies as ten. O sage! having conquered those ten enemies properly, I move about unobstructed among these enemies.

N. B. When the afore-said ten enemies are conquered, नोकषायाः No-Kaṣāyāḥ-Minor passions-and all other enemies are conquered. Here, one's Soul has been considered as his own enemy. Ordinary individuals cannot realize how one's soul becomes his own enemy. So long as one's soul does not accept what is beneficial to him even after thoroughly examining the true essence of what is advantageous to him and what is not, but acquiring many evil Karmas, goes on increasing his existence in Saṁsāra, his Soul becomes his own enemy. The subduing of one's Soul and preventing him from acquiring additional evil Karmas, is a herculean task. Other enemies become easily conquerable, only when this one enemy has been thoroughly subdued.

साहु गोअम ! पण्णा ते छिन्नो मे संसओ इमो ।
अन्नो वि संसओ मज्झं तं मे कहसु गोअमा ! ॥ ३९ ॥

39. Sāhu Goama paṇṇā té, chhinno mé saṁsao imo;
Anno vi saṁsao majjham, tam mé kahasu Goamā.

39. O Gautama! You are very intelligent. This doubt of mine, has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

दीसंति बहवो लोए पासबद्धा सरीरिणो ।
मुक्कपासो लहुब्भूओ कहं तं विहरसी मुणी ? ॥ ४० ॥

40 Disanti bahavo loé pāsa-baddhā sarīriṇo;
Mukkapāso lahubhūo kaham tam viharasī? Muṇī!

40. In this world, many embodied beings appear to be bound by fetters; O Revered Sage! how do you move about free from trammels like light wind?

ते पासे सव्वसो छित्ता निहंतूण उवायओ ।
मुक्कपासो लहुब्भूओ विहरामि अहं मुणी ! ॥ ४१ ॥

41. Té pāsé savvaso chhittā nihantūṇa uvāyao:
Mukka-pāso lahubhūo viharāmi aham Munī!

41. Having cut those fetters in their entirety, and having completely destroyed them (so that they do not appear again) by all available means, O Muni! I move about free from trammels like light wind.

पासा य इह के वुत्ता ? केसी गोअममब्बवी।
तओ केसिं बुवतं गोअमो इणमब्बवी ॥ ४२ ॥

42. Pāsā ya iha ké vuttā, Késī Goamamabbavī;
Tao Késim buvantam Goamo iṇamabbavī.

42. Śramaṇa Késī Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama, "Which fetters did you say?" When Śramaṇa Késī Kumāra asked him in this way, Gautama Gaṇadhara replied thus.

रागद्दोसादओ तिव्वा नेहपासा भयंकरा।
ते छिंदित्तु जहाणायं, विहरामि जहक्कमं ॥ ४३ ॥

43 Rāgadosādao livvā, néhapāsā bhayankarā;
Té chindittu jahā ṇāyam viharāmi jahakkamam.

43. Severe राग Rāga, Passion; vehement desire, द्वेष Dvéṣa, Malice etc and स्नेहपाशा Snéhapāśāh, the bondages of affection (towards one's relatives like sons, parents) are terrible fetters. Having cut those ties properly, I move about regularly observing my duties as an ascetic.

साहु गोअम ! पण्णा ते, छिन्नो मे संसओ इमो।
अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा ॥ ४४ ॥

44. Sāhu Goama! paṇṇā té, chinno mé samsao imo;
Anṇo vi samsao majjham tam mé kahasu Goamā!

44. O Gautama! you are very intelligent. This doubt of

mine has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

अंतोहिययसंभूआ, लया चिट्ठइ गोयमा।
फलेइ विसभक्खीणि सा उ उद्धरिआ कहं? ॥ ४५ ॥

45. Antohiyaya-sambhuā layā citthai Goyamā,
Faléi visabhakkhīṇi sā u uddhariā kaham. ?

45. O Gautama! There is a creeper arising from the inner heart which bears poisonous fruits; How did you, also, uproot that creeper?

तं लयं सव्वसो छित्ता, उद्धरित्ता समूलियं।
विहरामि जहाणायं, मुक्को मि विसभक्खणं ॥ ४६ ॥

46. Tam layam savvaso chittā, uddharittā samūliyam:
Vihārāmi jahāṇāyam mukko mi visabhakkhaṇam.

46. Having completely cut that creeper and having removed it, along with its root, I move about unobstructedly. I have become free from the eating of poison.

लया य इइ का वुत्ता, केसी गोयममब्बवी।
तओ केसिं बुवंतं तु, गोयमो इणमब्बवी ॥ ४७ ॥

47. Layā ya ii kā vuttā, Késī Goyamamabbavī;
Taö Késim buvantam tu Goyamo iṇamabbavī.

47. Śramaṇa Kéśi Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama "Which creeper did you say?" When Kéśi Kumāra asked him in this way, Gaṇādhara Gautama replied thus:—

भवतण्हा लया वुत्ता भीमा भीमफलोदया।
तमुच्छित्तु जहाणायं विहरामि महामुणी ॥ ४८ ॥

48. Bhavataṇhā layā vuttā bhīmā bhīmafalodayā;
Tamucchittu jahāṇāyam viharāmī mahāmuṇī.

48. The creeper is called भवतृष्णा Bhava Trisṇā, Eagerness for worldly existence. It is formidable and it gives rise to terrible evil consequences. Having precisely removed that creeper by the root, O Great Sage! I move about unobstructedly.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ४९ ॥

49. Sāhu Goyama! paṇṇā té, chinno mé saṁsao imo;
Aṇṇö vi saṁsao majjham, tam mé kahasu Goyamā!

49. O Gautama! you are very intelligent. This doubt of mine, has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

संपज्जलिआ घोरा, अग्गी चिट्ठइ गोयमा ।
जे डहंति सरीरत्था, कहं विज्झाविआ तुमे ? ॥ ५० ॥

50. Sampajjaliā ghorā aggī ciṭṭhai Goyamā;
Jé dahanti sarīratthā kaham vijjhāviā tumé?

50. O Gautama! There are formidable intensely blazing fires which remaining in the body, burn away. How did you extinguish them?

महामेहप्पसूयाओ गिज्झ वारि जलुत्तमं ।
सिंचामि सययं ते उ, सित्ता नो व डहंति मे ॥ ५१ ॥

51. Mahāméhappasūyāö, gijjha vāri jaluttamam;
Sincāmi sayayam té u sittā no va dahanti mé.

51. Having taken the water from the great clouds, I constantly pour the excellent water over those blazing fires. When sprinkled (with water) they do not burn me.

अग्गी य इइ के वुत्ते केसी गोयममब्बवी ।
तओ केसिं बुवंतं तु, गोयमो इणमब्बवी ॥ ५२ ॥

52. Aggi a i i ké vutté, Kéśi Goyamamabbavī;
Tao Késim buvvantam tu Goyamo iṇamabbavī.

52. Śramaṇa Kéśi Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama "Which fires did you say? When Śramaṇa Kéśi Kumāra asked him in this way, Gautama Gaṇadhara replied thus—

कसाया अग्गिणो वुत्ता, सुय-सील-तवो जलं।
सुयधाराभिहया संता, भिन्ना हु न डहंति मे॥ ५३॥

53. Kasāyā aggiṇo vuttā, suyasīlavota jalam;
Suyadhārābhihayā santā, bhinnā hu na dahanti mé.

53. The four कषाया Kaṣāyāḥ, Passions (viz 1 क्रोध Krodha, Anger, 2 मान Māna, Pride, 3. माया Māyā, Deceit, and 4. लोभ Lobha, Greed) are said to be blazing fires, and श्रुत Śruta, the Preachings of the Scriptures, शील Śīla, Celibacy; Abstinence from sexual intercourse, and तपः Tapaḥ, Penance, are the water (used for extinguishing the fires). When crushed by subjecting them to the current of Śruta, Śīla and Tapaḥ, these blazing fires do not really burn me.

साहु गोयम! पण्णा ते, छिन्नो मे संसओ इमो।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा!॥ ५४॥

54. Sāhu Goyama! paṇṇā te, chhinno mé samsao imo,
Aṇṇo vi saṁsaò majjham tam mé kahasu Goyamā!

54. O Gautama! you are very intelligent. This doubt of of mine has been removed (by you). I have also another doubt. O Gautama! (please) tell me that.

अयं साहसिओ भीमो, दुट्ठस्सो परिधावई।
जंसि गोयममारूढो, कहं तेण न हीरसो?॥ ५५॥

55. Ayam sāhasiö bhīmo dutthasso paridhāvai ;
Jamsi Goyamamārūdho kaham téṇa na hīrasī ?

55. This reckless, formidable wicked horse, rushes (after wrong path). O Gautama! you are riding that horse. Why are you not led by him (to the wrong path)?

पहावंतं निगिण्हामि, सुयरस्सीसमाहियं ।
न मे गच्छइ उम्मग्गं, मग्गं च पडिवज्जई ॥ ५६ ॥

56. Pahāvantam nigiṇhāmi suyarassī samāhiyam ;
Na mé gacchai ummaggam, maggam ca paḍivajjai.

56. I take hold of the running horse, caught by the reins of श्रुत Śruta,—Scriptural knowledge. He does not lead me to the wrong path, but continues to go by the right path.

अस्से य इइ के वुत्ते केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु गोअमो इणमब्बवी ॥ ५७ ॥

57. Āsé a ii ké vutté, Késī Goyamamabbavī ;
Késimévam buvantam tu, Goyamo iṇamabbavī.

57. Śramaṇa Késī Kumara asked Gaṇadhara Mahārāja Indrabhūti Gautama "Which horse did you say? When Késī Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

मणो साहसिओ भीमो, दुट्ठस्सो परिधावई ।
तं सम्मं तु निगिण्हामि, धम्मसिक्खाइ कंथगं ॥ ५८ ॥

58. Maṇo sāhasio bhīmo, dutthasso paridhāvai ;
Tam sammam tunigiṇhāmı dhamma-sikkhāi kanthagam.

58. Mind, the reckless, formidable, wicked horse, rushes on (towards wrong path). I lead that wicked horse for the purpose of teaching him his duties.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ५९ ॥

59. Sāhu Goyama ! paṇṇā té, chhinno mé saṁsaö imo ;
Aṇṇo vi saṁsaò majjham, tam mé kahasu Goamā !

59. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that.

कुप्पहा बहवो लोए, जेहिं नस्संति जंतुणो ।
अद्धाणे कह वट्टंतो, तं न नस्ससि गोयमा ? ॥ ६० ॥

60 Kuppahā bahavo loé, jéhim nāsanti jantuṇo ;
Addhāṇé kaha vaṭṭanto, tam na nassasi Goyamā ?

60. There are many wrong beliefs in this world, which lead people away from the right path, O Gautama ! although you are there, why are you not led to the wrong path ?

जे य मग्गेण गच्छंति, जे य उम्मगपट्ठिया ।
ते सव्वे विइया मज्झं, तो न नस्सामहं मुणी ! ॥ ६१ ॥

61. Jé ya maggéṇa gacchanti, jé ya ummaga-paṭṭhiyā :
Té savvé vi ia majjham to na nassāmahaṁ Munī !

61 I know all those who go by the right path and those who are led to the wrong path. O Muni ! I am, therefore, not led to the wrong path.

मग्गे य इइ के वुत्ते, केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ६२ ॥

62. Maggé a ii ké vutté, Kési Goyamamabbavī ;
Késimevam buvantam tu Goyamo iṇamabbavī.

62. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama " Which path did you say ? " When Kési Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

कुप्पवयणपासंडी, सव्वे उम्मग्गपट्ठिया ।
सम्मग्गं तु जिणक्खायं, एस मग्गो हि उत्तमो ॥ ६३ ॥

63. Kuppavayaṇa-pāsaṇḍi, savvé ummagga-paṭṭhiyā;
Sammaggam tu Jiṇakkhāyam, ésa maggo hi uttamo.

63. Heretics, propounding false doctrines, all set out for the wrong path. The doctrine preached by Jinéśvara Bhagavān is the Right Path. That path is therefore excellent.

साहु गोयम ! पण्णा ते छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ॥ ६४ ॥

64. Sāhu Goyama! paṇṇā té, chinno mé saṁsao imo;
Aṇṇo vi saṁsao majjham tam mè kahasu Goyamā!

64. O Gautama! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama (please) tell me that.

महाउदगवेगेणं वुज्झमाणाण पाणिणं ।
सरणं गई पइट्ठा य, दीवं कं मन्नसी मुणी ? ॥ ६५ ॥

65. Mahā-udaga-végèṇam vujjhamānāna pāṇiṇam;
Saraṇam gaī paiṭṭhā ya, dīvam kam mannasī Munī?

65 There is an island which is a shelter, a refuge and a fixed residence for creatures carried away, by the force of a great current of water O Muni! Which island do you think it is?

अत्थि एगो महादीवो वारिमज्झे महालओ ।
महाउदगवेगस्स गई तत्थ न विज्जई ॥ ६६ ॥

66. Atthi égo mahādīvo vārimajjhé mahālao;
Mahā udaga-végassa gaī tattha na vijjaī.

66. There is a lofty and extensive great island in the midst of water, where there is no motion of the force of the large current of water.

दीवे य इइ के वुत्ते केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥ ६७ ॥

67. Dīvè ya i i kè vuttè Kèśī Goyamamabbavī;
Kèsimèvam buvantam tu Goyamo iṇamabbavī.

67. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama "Which island did you say?" When Kési Kumāra asked him in this way Gaṇadhara Gautama replied thus:—

जरा–मरणवेगेणं वुज्झमाणाण पाणिणं ।
धम्मो दीवो पइट्ठा य गई सरणमुत्तमं ॥ ६८ ॥

68. Jarā-maraṇa-végéṇam vujjhamāṇāṇa pāṇiṇam;
Dhammo dīvo paiṭṭhā ya, gaī saraṇamuttamam.

68. जरा Jarā, Old age, and मरण Maraṇa, Death, is the current of water carrying away creatures, and Dharma is the island in the ocean,-a fixed residence,-a refuge-and an excellent support.

साहु गोयम! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा! ॥ ६९ ॥

69. Sāhu Goyama! paṇṇā té, chinno mé saṁsaó imo;
Aṇṇo vi saṁsao majjham, tam mé kahasu Goyamā!

69. O Gautama! you are very intelligent This doubt of mine has been removed (by you). I have also another doubt, O Gautama! (please) tell me that.

अण्णवंसि महोहंसि, नावा विपरिधावई ।
जंसि गोयममारूढो, कहं पारं गमिस्ससि ? ॥ ७० ॥

70. Aṇṇavamsi mahohamsi nāvā viparidhāvai;
Jamsi Goyamamārūḍho kaham pāram gamissasi?

70. A boat rushes swiftly along the strong current of the water of the ocean, O Gautama! you have mounted that boat; How will you reach the other boundary of the ocean?

जा उ अस्साविणी नावा न सा पारस्स गामिणी ।
जा निरस्साविणी नावा सा उ पारस्स गामिणी ॥ ७१ ॥

71. Jā u assāviṇī nāvā na sā pārassa gāmiṇī ;
Jā nirassāviṇī nāvā sā u pārassa gāmiṇī.

71. The boat which accumulates water is not the one reaching the other boundary; the boat which does not allow water to enter it, however, is the one reaching the other boundary.

नावा य इइ के वुत्ते केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ७२ ॥

72. Nāvā ya ii ké vutté Kési Goyamamabbavī ;
Késimévam buvantam tu Goyamo iṇamabbavī.

72. Śramaṇa Kéśi Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama "Which boat did you say? When Kéśi Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

सरीरमाहु नाव त्ति जीवो वुच्चइ नाविओ ।
संसारो अण्णवो वुत्तो, जं तरंति महेसिणो ॥ ७३ ॥

73. Sarīramāhu nāva tti, Jīvo vuccai nāviò ;
Saṁsāro aṇṇavo vutto jam taranti mahésiṇo.

73. The body is the boat; the Soul is the boat-man; Saṃsāra समार Worldly existence-is the ocean; Great sages pass through it.

साहु गोयम ! पण्णा ते छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ७४ ॥

74. Sāhu Goyama ! paṇṇā té chinno mé saṁsaò imo;
Aṇṇo vi saṁsao majjham, tam mé kahasu Goyamā !

74. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that.

अंधयारे तमे घोरे, चिट्ठंति पाणिणो बहू ।
को करिस्सइ उज्जोयं, सव्वलोगंमि पाणिणं ? ॥ ७५ ॥

75. Andhayāré tamé ghoré ciṭṭhanti pāṇiṇo bahū;
Ko karissati ujjòyam savvalogammi pāṇiṇam ?

75. Many creatures live in dreadful pitch-black darkness, who produces radiant light to the creatures in the whole world ?

उग्गओ विमलो भाणू सव्वलोगप्पभंकरो ।
सो करिस्सइ उज्जोयं, सव्वलोगंमि पाणिणं ॥ ७६ ॥

76. Uggao vimalo bhāṇū savva-logappahamkaro;
So karissati ujjòam savvaloammi pāṇiṇam.

76. The bright Sun capable of illuminating the whole universe has arisen. It illuminates all the creatures in the whole universe.

भाणू य इइ के वुत्ते, केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ७७ ॥

77. Bhāṇū ya i i ké vutté, Késī Goyamamabbavī;
Késīmèvam buvantam tu Goyamo iṇamabbavī.

77. Śramaṇa Kéśi Kumāra asked Gāṇadhara Mahārāja

Indrabhūti Gautama, " Which Sun did you say? When Kési Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

उग्गओ खीणसंसारो सव्वण्णू जिणभक्खरो ।
सो करिस्सइ उज्जोयं सव्वलोगंमि पाणिणं ॥ ७८ ॥

78. Uggao khīṇa-samsāro savvaṇṇū Jiaṇ-bhakkharo;
So karissai ujjoam savvaloammi pāṇiṇam.

78. The Omniscient luminous Jina who has destroyed संसार Somsāra, the cyclē of mundane existence, has risen. He will enlighten, all the creatures in the whole universe.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ७९ ॥

79. Sāhu Goyama ! paṇṇā té, chinno mé samsao imo;
Aṇṇo vi samsao majjham tam mé kahasu Goyamā !

79. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt O Gautama ! (please) tell me that.

सारीर-माणसे दुक्खे वज्झमाणाण पाणिणं ।
खेमं सिवंअणाबाहं ठाणं किं मन्नसी मुणी ! ॥ ८० ॥

80. Sārīra māṇasè dukkhé bajjhamāṇāṇa pāṇiṇam;
Khémam sivam aṇābāham ṭhāṇam kim mannasi? Munī !

80. O Muni ! which place do you consider as क्षेमं Kṣémam affording peace and security, शिवं Śivam-conferring prosperity,- and अनाबाधं Anābādham,-free from suffering, to creatures distressed by physical and mental miseries?

अत्थि एगं धुवं ठाणं, लोगग्गंमि दुरारुहं ।
जत्थ नत्थि जरा-मच्चू, वाहिणो वेयणा तहा ॥ ८१ ॥

81. Atthi égam dhuvam thāṇam, logaggami durāruham;
Jattha natthi jarā-maccū vāhiṇo véyaṇā tahā.

81. There is a permanent place in the universe which is hard to climb up, where there is no old age, no death, no disease, and no pain.

ठाणे अ इइ के वुत्ते, केसी गोयममब्बवी ।
एवं केसिं बुवंतं तु, गोयमो इणमब्बवी ॥ ८२ ॥

82. Thāṇé a i i ké vutté, Kési Goyamamabbavī;
Evam Késīm buvantam tu Goyamo iṇamabbavī.

82. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama, "Which place did you say?" When Kési Kumāra asked him in this way, Gautamā Gaṇadhara replied thus:—

निव्वाणं ति अबाहं ति, सिद्धी लोगग्गमेव य ।
खेमं सिवं अणाबाहं जं चरंति महेसिणो ॥ ८३ ॥

83. Nivvāṇam ti abāhanti Siddhi logaggaméva ya;
Khémam sivam aṇābāham, jam caranti mahésiṇo.

83. The place which is named निर्वाणस्थान Nirvāṇa Sthāna-the place of Final Emancipation-अबाधस्थान A-bādha Sthāna the place free from hindrance of every kind, सिद्धिस्थान Siddhi Sthāna.—The place of complete attainment of Eternal Happiness-and लोकाग्रस्थान Lokāgra-Sthāna.—The place is also called Lokāgra Sthāna, because, it is located at the top of the Universe and it is the abode of the Souls who have acquired Final Emancipation, is क्षेम Kséma, affording peace and security, शिव Śiva-conferring prosperity, and अनाबाध Anābādha,-free from suffering. To which great sages repair (for the attainment of Final Emancipation).

तं ठाणं सासयं वासं, लोअग्गंमि दुरारुहं ।
जं संपत्ता न सोयंति भवोहंतकरा मुणी ॥ ८४ ॥

84. Tam ṭhāṇam sāsayam-vāsam, loaggami durāruham;
Jam sampattā na soyanti, bhavohanta-karā Muṇī.

84. That place is on Eternal abode at the top of the Universe, hard to climb up. Sages desirous of putting an end to the series of mundane existences, do not lament at having reached that place.

साहु गोयम ! पण्णा ते छिन्नो मे संसओ इमो ।
नमो ते संसयातीत, सव्वसुत्तमहोदधी ! ॥ ८५ ॥

85. Sāhu Goyama! paṇṇā té, chinno mé samsao imo;
Namo té samsayātīta savva-sutta-mahodadhī!

85. O Gautama! you are very intelligent. This doubt of mine has been removed (by you). You are free from any doubt (in your mind) and you are fully conversant with all Scriptural Knowledge. I bow down before you.

एवं तु संसए छिन्ने, केसी घोरपरक्कमे ।
अभिवंदित्ता सिरसा, गोयमं तु महायसं ॥ ८६ ॥

86. Évām tu sasmaé chinné, Késī ghora-parakkamé;
Abhivandittā sirasā Goyamam to mahāyasam.

86. The highly illustrious Śramaṇa Kéśī Kumāra, whose doubts were thus removed, respectfully worshipped the world-renowned Gaṇadaara Mahārāja Indrabhūti Gautama, making a low bow with his head.

पंचमहव्वयधम्मं पडिवज्जइ भावओ ।
पुरिमस्स पच्छिमंमी, मग्गे तत्थ सुहावहे ॥ ८७ ॥

87. Panca-mahavvaya-dhammam paḍivajjai bhāvaò;
Purimassa pacchimammī maggé tattha suhāvahé.

87. There, he sincerely accepted the auspicious Dharma with five great vows, preached by the first and the last Tīrthaṅkara.

केसीगोयमओ णिच्चं, तम्मि आसी समागमे ।
सुय-सील-समुक्करिसो महत्थत्थविणिच्छओ ॥ ८८ ॥

88. Kési Goyamao ṇiccam tammi āsī samāgamé;
Suya-sīla sammukkariso mahatthattha-viṇicchao.

88. During that interview of Śramaṇa Kéśi Kumāra and Gaṇadhara Gautama Swāmī, the pre-eminence of Right Knowledge and Right Conduct became manifest, and questions highly serviceable for the attainment of the Great Object, were decided (for the benefit of ascetics).

तोसिआ परिसा सव्वा, सम्मग्गं समुवट्ठिया ।
संथुया ते पसीयंतु भगवं केसीगोयमे त्ति बेमि ॥ ८९ ॥

89. Tosiā parisā savvā, sammaggam samuvaṭṭhiyā;
Santhuyā té pasīantu bhayavam Késī Goyamé tti bémi.

89. The assembly was pleased; all became busy for the acquisition of the Right Path Both Śramaṇa Bhagavān Kéśī Kumāra and Gaṇadhara Mahārāja Indrabhūti Gautama were adored and may both of them confer favour (on us)!"

The wonderful uprightness and freedom from pertinacity on the part of Śramaṇa Bhagavān Kéśī Kumāra becomes clearly manifest. He accepted Dharma with five Great Vows, as soon as his doubts were removed by the most correct explanations of Gaṇadhara Mahārāja Indrabhūti Gautama. People leaving aside their obstinacy on knowing the Truth, have always attained their noble desire and only such persons are deserving

of imitation by the common people, because, when illustrious persons leaving aside their obstinacy, accept the Truth, common people walking in their foot-steps, engage themselves in the welfare of their Soul

Ganadhara Gautama and Ānand Śrāvaka

Out of the Śrāvaks श्रावक-Jain lay-men-with the prescribed vows, those who rise high and higher by very carefully observing their accepted vows, at times, acquire अवधिज्ञान Avadhi Jñāna,-Visual Knowledge. Although the ten principal Śrāvaks of Śramaṇa Bhagavān Mahāvira carefully observed the series of Eleven प्रतिमा Pratimās,-Stages of Spirituality suitable for lay-men-and practised very severe austerities, only two of them viz आनन्द् श्रावक Ānanda Śrāvaka and महाशतकजी Mahā-śatakaji acquired अवधि ज्ञान Avadhi Jñāna,-Visual Knowledge.

Āṇandaji observed his vows for fourteen years with great devotion worshipping images of जिनेश्वर परमात्मा Jinéśvara Paramātmās, the most exalted Lords of the Jainas and practising prolonged fasting and other religious ceremonies. With the advent of the fifteenth year, Āṇandajī eagerly desirous of observing the series of Eleven प्रतिमा Pratimās,-Stages of Spiritual Development for Śrāvaks,-cordially invited his caste-people, relatives, and friends, and welcomed them with excellent dinners. He then appointed his eldest son as the head of his family in their presence, and with the permissoin of his family-members and friends, he went to the monastery at कोल्लाक-सन्निवेश Kollāka Sannivéśa, the suburb Kollāka in वाणीजस Vāṇijjasa village. Āṇandaji wiped clean the ground and carefully inspected the place for urination and defoecation, so as to make himself sure that it was perfectly free from small animalcules and vermins. and sitting on a seat of dry grass, Āṇandaji commenced the first Pratimā प्रतिमा Stage of Spiritual Development for Śrāvaks, devoutly observing the various religious ceremonies mentioned in the Scriptures and in due course of time, he completed the Eleven प्रतिमा Stages of Spiritual Development.

Although his body had become greatly emaciated by continuous fasting and severe penance, आनन्द श्रावक Ānand Srāvaka always observed his vows with great devotion and increasing sincerity. On account of steady application and the destruction of ज्ञानावरणीय कर्म Jnānāvaraṇīya Karma, Knowledge-obscuring Karma, Ānanda Śrāvaka, one day, acquired अवधि ज्ञान Avadhi Jñāna,-Visual Knowledge.

Śramaṇa Bhagavān Mahāvīra happened to arrive near the village. Gaṇadhara Mahārāja Indrabhūti Gautama went into the village, during the third quarter of the day, begging for food, with the permission of the Lord, and having heard the account of Ānanda Śrāvaka, from people, he went to the place where Ānanda Śrāvaka lived. On seeing Gaṇadhara Mahārāja Gautama Swāmī coming to him, he was greatly delighted and bowing down low before him Ānanda Śrāvaka imploringly said, "My lord! My body has become greatly emaciated by severe austerities, and hence I was not able to come to you. You will be pleased to come a little nearer." So saying, he bowed down reverentially three times, at the feet of Gaṇadhara Mahārāja Indrabhūti Gautama, and asked him "O Lord! can a householder attain अवधि ज्ञान Avadhi Jñāna, Visual Knowledge, during his domestic life? Gaṇadhara Gautama Swāmī replied "Yes. He can."

Addressing Gaṇadhara Mahārāja Indrabhūti Gautama, the devout Śrāvaka Ānandajī said "Most respectful Sir, I have acquired अवधि ज्ञान Avadhi Jñāna, Visual-Knowledge, and I am able to see objects as far as five hundred yojans each way in the East, South, and West towards the लवण समुद्र Lavaṇa Samudra,-Salt Ocean,-and I am able to know and see objects as far as the हिमवंत वर्षधर Himavanta Varṣadhara,-Himavanta Mountain-in the North, the सौधर्म देवलोक Saudharma Déva-loka, in the Upper World, and as far as the लोलुच्य नरकावास Lolucya Narakāvāsa, Lolucya Hell of the रत्नप्रभा Ratna-prabhā earth in the Lower World."

Gaṇadhara Mahārāja Indrabhūti Gautama, a little suspicious about these words of Ānanda Śrāvaka said, " O worthy man ! a house-holder does acquire Avadhi Jñāna, but its range of vision is not so wide, you should, therefore, make atonement and despise your sins."

Ānanda Śrāvaka said " O Lord ! Is there atonement for correct explanation in the Jaina Sacred Scriptures ? Gaṇadhara Mahārāja Indrabhūti Gautama replied " No ". Ānanda Śrāvaka then respectfully said " If such is the case, you deserve to perform the atonement."

With some doubt in his mind about these words of Ānanda Śrāvaka, the illustrious Gaṇadhara Mahārāja Indrabhūti Gautama went to Śramaṇa Bhagavān Mahāvīra, and bowing down low before him after duly observing penance for occasional sins incurred during गमनागमन Gamanāgamana, Going and coming, he marrated the whole account of the Avadhi Jñāna of Ānanda Śrāvaka and his conversation on the subject with him and asked him " O Lord ! Who should make atonement ? I or Ānanda Śrāvaka ?

Śramaṇa Bhagavān Māhāvīra replied, " You yourself make atonement, and ask pardon from Ānanda Śrāvaka.

Having accepted these words of Śramaṇa Bhagavān Mahāvīra with great eagerness, Gaṇadhara Mahārāja Indrabhūti Gautama immediately went to the place where Ānanda Śrāvaka lived, and asked his pardon, saying at the same time that his explanation (Ānānda Śrāvaka's) was correct.

In this connection, one must undoubtedly praise the extreme straight-forwardness and courteous obedience to the strict observance of the orders of Śramaṇa Bhagavān Mahāvīra on the part of Gaṇadhara Mahārāja Indrabhūti Gautama. The very fact that an illustrious man occupying the exalted position of a गणधर Gaṇadhara,-the chief discip'e of Śramaṇa Bhagavān Mahāvīra-and possessing numerous Labdhis and extensive

knowledge, goes to the house of an ordinary house-holder for the purpose of requesting his pardon while duly respecting the orders of his Master, gives ample proof of the natural straightforwardness of Gaṇadhara Mahārāja Indrabhūti Gautama. Wise men desirous of accomplishing the wel-fare of their Soul, will rise high and higher only when they acquire such-like straightforwardness and respectful obedience in strictly following the orders of their elders. People desirous of their own welfare, should consider the acquision of these noble qualities as one of their principal duties.

Gaṇadhara Gautama and Mahāśatakaji

महाशतकजि Mahāśatakaji, the eighth principal Śrāvaka of Śramaṇa Bhagavān Mahāvīra had thirteen wives. When Māhāśatakaji accepted the twleve अणुव्रत Aṇu Vratas,-the Minor Vows of a Śrāvaka,-out of his thirteen wives, his twelve wives did not exhibit any unusual pranks, but रेवती Révatī, one of his wives, had very evil notions in her mind. All the people in this world do not possess similar and praiseworthy ideas in their minds. Révatī had the undermentioned wicked notion in her mind, " I am not able to enjoy the pleasures of the senses exclusively with my husband, owing to the hindrance caused by his other wives, so, if I can kill them by any means, I will be able to enjoy happiness exclusively with my husband, and I will become the owner of their property also."

With this evil idea upper-most in her mind, the wicked woman killed six of her co-wives with weapons, and the remaining six were treacherously killed by poisoning, and, she became the owner of their property.

Mahāśatakaji spent fourteen years practising the various vows after taking them like Ānanda Śravaka, and like him, he entrusted his family-members to the care of his son, went to the monastery, and remained in meditation on religious subjects. There also, the wicked woman tried to haress him a number of times, but he never lacked in his devotion. Mahāśatakaji

then observed the eleven प्रतिमा Pratimās,–Stages of Spiritual Development for a Śrāvaka. On account of severe austerities his body became greatly emaciated.

One day, under the influence of meritorious meditation Mahāśatakaji acquired अवधिज्ञान Avadhi Jñāna,–Visual Knowledge, and he was able to perceive and know objects as far as one thousand yojanas in the लवण समुद्र Lavaṇa Samudra, Salt Sea, in the East, in the South, and in the West. In the remaining directions he was able to see as much as Ānanda Śrāvaka did.

Once, when his wife रेवती Révatī was haressing him, Mahāśātakaji became angry with her, and knowing through the medium of his Avadhi Jñāna, he said, "O Ṛévati ! overcome by diarrhoea, you will die with unbearing pain within seven days, and will be born as a नारक Nāraka,–Hellish being with an age-limit of eighty-four thousand years in the hell-den लोलुच्चय Loluccaya, in the first hell.

Ṛévatī, on hearing these words, was greatly alarmed and she thought, "To-day, Mahāśatakaji has become very angry with me, and he will any how kill me." With this idea in her mind, she went home and passed her days miserably. As foretold by Mahāśatakaji, she died, and was born a नारक Nāraka,–a Hellish being.

At that time, Śramaṇa Bhagavān Mahāvira happened to arrive near the village. Śramaṇa Bhagavān Mahāvīra narrated the account of the anger of Mahāśatakaji towards his wife Ṛèvatī and of the language used by him, and said, "O Gautama ! Mahāśataka has renounced his body in the monastery, and has abstained from food and water till death. His body has become extremely emaciated because he has remained without food and water. It is not advisable that a man of his status should utter harsh words towards other individuals, even though the words uttered by him may be perfectly true. You, therefore,

go to Mahāśatakaji and tell him that the words used by him towards Ŗévatī, even though they were perfectly true, were improper as they were unpleasant, and tell him to make atonement for his sins.

Gaṇadhara Mahārāja Indrabhūti Gautama went to the monastery where Mahāśatakaji was, living. On seeing Gaṇadhara Mahārāja Indrabhūti Gautama coming to him, Mahāśatakaji was greatly pleased. Mahāśatakaji bowed down respectfully before Gaṇadhara Mahārāja Indrabhūti Gautama, and then he gave him the message of Śramaṇa Bhagavān Mahāvīra with all its details. Mahāśatakaji accepted the words of Gaṇadhara Mahārāja Indrabhūti and made atonement for his sins. Gaṇadhara Gautama then returned into the presence of Śramaṇa Bhagavān Mahāvīra.

An account of the ten pirncipal Śrāvakas of Śramaṇa Bhagavān Mahāvīra is given in उपासकदशांगसूत्र Upāśakadaśāṅga Sūtra (the Seventh Sūtra), and in Vardhamāna Déśanā वर्धमान देशना to which the reader is referred.

Knowing the approach of the time of his निर्वाण Nirvāṇa,- Final Emancipation to be near-by, and thinking that Gaṇadhara Mahārāja Indrabhūti Gautama had intense affection towards himself, and his affection was an obstacle to the acquisition of केवलज्ञान Kévala Jñāna,-Perfect Knowledge,-for Gaṇadhara Mahāraja Indrabhūti Gautama, and with the object of cutting off the bondage of affection, in order that he may acquire Perfect Knowledge, he would cause separation, although that separation will be a great blow to him, because whatever is beneficial in the end, should always be done. With this idea in his mind, Śramaṇa Bhagavān Mahāvīra sent him to a neighbouring village for the purpose of instructing a Brahmin named देवशर्मा Dévaśarmā in religion

Saying " Just as your Lord pleases,' Gaṇadhara Mahārāja Indrabhūti Gautama bowed down before Śramaṇa Bhagavān

Mahāvīra, went to the village where Dévaśarmā was living and instructed Dévaśarmā in religion. Gaṇadhara Mahārāja Indrabhūti Gautama then started to return to the place where Śramaṇa Bhagavan Mahāvira was.

On his way back, having heard about the निर्वाण Nirvāṇa, Final Dmancipation, of Śramaṇa Bhagavān Mahāvira from the gods who had arrived there for the celebration of the auspicious occasion of निर्वाण Nirvāṇa, Final Emancipation-of his Venerable Master, Gaṇadhara Mahārāja Indrabhūti Gautama stood stunned for a moment, as if struck by a thunder-bolt, and said—

प्रसरति मिथ्यात्वतमो गर्जन्ति कुतीर्थिकौशिका अद्य।
दुर्भिक्ष–डमर–वैरादि–राक्षसाः प्रसरमेष्यन्ति॥ १॥

1. Prasarati Mithyātva-tamo garjantiku tīrthi-Kauśikā adaya;
Durbhikṣa-damara-vairadi-rākṣasāḥ prasara-méṣyanti.

1. Hence-forward, the darkness of मिथ्यात्व Mithyātva,-Wrong Belief,-will spread; heretics like Kauśika and others will roar boisterously, and evil spirits in the form of famine, tumult, animosity etc, will break out.

राहुग्रस्तनिशाकरमिव गगनं दीपहीनमिव भवनम्।
भरतमिदं गतशोभं त्वया विनाऽद्य प्रभो? जज्ञे॥ २।

2. Rāhugrasta-niśākaramiva gaganam, dīpahīnamiva bhavanam;
Bharatamidam gataśobham tvayā vinā adya prabho! jajné. 2.

2. O Lord, I now consider the Bharatakṣétra without you, to be destitute of splendour, like sky with the Moon seized by Rāhu or like a palace without a lamp.

कस्यांह्रिपीठे प्रणतः पदार्थान्, पुनः पुनः प्रश्नपदीकरोमि?।
कं वा भदन्तेति वदामि? को वा, मां गौतमेत्याप्तगिराऽथ वक्ता?॥३॥

3. Kasyāmhripīthé praṇataḥ padārthān punaḥ punaḥ praśṇapadi karomi ?;

Kam vā bhadantéti vadāmi, ko vā mām Gautamétyāptagirā atha vaktā ?

3 Bowing down gently at whose lotus-like feet, will I repeatedly ask a series of questions? Whom will I address as भदन्त Bhadanta, भदन्ते कल्याणिनो भवन्ति भदन्तः Bhandanté kalyāṇino bhavanti bhadantāḥ, One who is a highly propitious monk? Who will henceforth call me as Gautama by a speech suitable for trust-worthy persons?

हा ! हा ! हा ! वीर ! किं कृतं ? यदीदृशेऽवसरेऽहं दूरीकृतः, किं मांडकं मण्डयित्वा बालवत्तवाऽञ्चलेऽलगिष्यं ? किं केवलभागममार्गयिष्यं ? किं मुक्तौ संकीर्णं अभविष्यत् ? किं वा तव भारोऽभविष्यद् यदेवं मां विमुच्य गतः ॥

Hā! Hā! Hā! Vīra! kim kritam? yadīdraśé'vasarè aham dūrīkritaḥ, Kim māṇḍakam mandayityā bālavattavāncalé alagiṣyam? Kim Kévalabhāgamamārgayishyam? Kim Muktau saṅkīrṇam abhaviṣyat? Kim vā tava bhāro, bhavṣyad yadévam mām vimucya gataḥ.

Alas! Alas! Alas! O Vīra! What has been done? That I have been removed to a distance at such an opportunity! Arranging a circle, will I cling like a child to the border of your cloth? Will I ask for a share in Kévala Jñāna? Will there be over-crowding in मुक्ति Mukti,-the Place of Final Emancipation? Or, will I become a burden to you, that you went away leaving me off thus.'

While lamenting thus, with the word वीर! वीर! Vira! Vira! clinging to his mouth, Gaṇadhara Mahārāja Indrabhūti Gautama said, "I know. Those who are exempt from worldly desires are devoid of affection. The fault lies with me, that I did not know it by Sacred Knowledge. Fie on such one-sided affection! Enough of affection now. I am alone. I have none

what-so-ever as mine." While he was, thus, completely engrossed in meditation with an equilibrium of mind, Gaṇadhara Mahārāja Indrabhūti Gautama acquired केवलम् Kévalam,-Perfect Knowledge.

It is said,

मुक्खमग्गपवण्णाणं सिणेहो वज्जसिंखला ।
वीरे जीवंतए जाओ, गोअमो जं न केवली ॥ १ ॥

1. Mukkha-magga-pavaṇṇāṇam siṇého vajjasinkhalā;
Virè jivantaé jāo Goamo jam na Kévali.

1. For persons desirous of acquiring the मुक्खमग्ग Mukkha magga,-the Path of Final Liberation,-affection is a bondage of adamant. Because, so long as, Vīra Parmātma lived, Gautama could not become a Kévalin.

In the morning, Indra and others celebrated the festival of the auspicious occasion of the acquisition of Perfect Knowledge. Here a poet says:—

अहंकारोऽपि बोधाय, रागोऽपि गुरुभक्तये ।
विषादः केवलायाभूत्, चित्रं श्री गौतमप्रभोः ॥ १ ॥

1. Ahamkāro api bodhāya, rāgo api guru bhaktayé;
Vishādaḥ Kévalāyābhūt, chitram Śrī Gautama prabhoḥ.

1. The self-conceit of Gaṇadhara Mahārāja Indrabhūti Gautama (shown at the moment of hearing the mention of another सर्वज्ञ Sarvajnna, Omniscient) resulted in the acquisition of Right Knowledge; his affection (for Śramaṇa Bhagavān Mahāvīra) resulted in faithful devotion towards his Master, and his despair (at the moment of hearing the निर्वाण Nirvāṇa-Final Emancipation of Śramana Bhagavān Mahāvira,) bore fruit, in the form of केवलज्ञान Kevala Jñāna,-Perfect Knowledge. Every thing relating to Gaṇadhara Bhagavān Śri Gautama Prabhu is wonderful.

Gaṇadhara Mahārāja Indrabhūti Gautama renounced the world and accepted दीक्षा Dīkṣā,-Initiation into the Order of Jain Monks, along with an assemblage of five hundred pupils, when he was fifty years old He was the principal Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was seven hands tall. The colour of his body was golden-yellow. He was a Brāhmaṇa. He was very learned in the various branches of Knowledge suitable for a Brāhmaṇa. He had a number of लब्धिs Labdhis, Natural acquisitions. Under the influence of बीजबुद्धि लब्धि Bīja-buddhi Labdhi, कोष्ट बुद्धि लब्धि Koṭa-buddhi Labdhi, and पदानुसारिणी लब्धि Padānusāriṇi Labdhi, Gaṇadhara Bhagavān Indrabhūti Gautama was able to easily master the various Scriptural writings of the Jains. He used to observe fasting on alternate days with very meagre food at break-fast.

Gaṇadhara Bhagavān Indrabhūti Gautama lived for thirty years with Śramaṇa Bhagavān Mahāvīra, moving from place to place along with his Venerable Master, and after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra, and after his acquision of केवल ज्ञान Kévala Jñāna, Perfect Knowledge,-which he acquired when he was eighty years old,-he went about from village to village instructing numerous devout individuals in religion.

Gaṇadhara Bhagavān Indrabhūti Gautama acquired Kévala Jñāna during the latter part (the dawn) of the night of Āśvin Vad Amāvāśya आश्विन वद अमावास्या the night of Divāli Day, during which night-middle of the night, Śramaṇa Bhagavān Mahāvīra acquired निर्वाणपद्-Nirvāṇa Pada,-The State of Final Emancipation

Twelve years after the acquisition of Perfect Knowledge, Gaṇadhara Bhagavān Indrabhūti Gautama, while wandering from village to village, came to राजगृहनगरी Rājagriha Nagari, the town of Rājagriha-adored and worshipped by millions of gods and goddesses.

Knowing the approach of the time of his demise, Gaṇadhara Bhagavān Indrabhūti Gautama, remained without food and

drink for one month, and in the end, he acquired मोक्षपद Mokṣa Pada,-the State of Final Emancipation,-when he was nidety-two years old.

Gaṇadhara Mahārāja Indrabhūti Gautama had a doubt in his mind about the existence of जीव Jiva,-the Soul-whether the Soul existed or not, caused by various contradictory श्रुति Śrutis occurring in the Vèdas and their incorrect explanations given by different learned sages. He had never expressed that doubt before any one else, under the fear of losing his fame as a सर्वज्ञ Sarvajña,-an Omniscent. But on hearing the name of another Sarvajña, he expressed a desire that he would call the other Sarvajña as Sarvajña, only when he discloses the doubt long-cherished in his mind, otherwise not by any means.

When, however, while approaching Śramaṇa Bhagavān Mahāvīra seated in the Samavasaraṇa, with the object of defeating his adversary in discussion, he was accosted, with very sweet nectar-like words, calling him by his name and his Gotra, and also when Śramaṇa Bhagavān Mahāvīra disclosed the fact that he had a doubt about the existence of the Soul and that it was caused by various contradictory verses in the Védas, he was greatty pleased.

Śramaṇa Bhagavān Mahāvira then explained in detail all his doubts about the Soul, with correct explanations of the verses from the Védas. The subject has been fully discussed in the Third part of "Śramaṇa Bhagavān Mahāvira" to which the reader is referred.

Gaṇadhara Mahārāja Indrabhūti Gautama having received the most correct explanations about all his doubts, took दीक्षा Dīksā along with his five hundred pupils

Gaṇadhara Bhagavān Indrabhūti Gautama possessed such unusual divine powers that all those lucky persons who received भागवतीदीक्षा Bhagavatī Dīksā, Initiation into the Order of Jain

Monks at his hands, invariably acquired मोक्षपद् Mokṣa Pada-the State of Final Emancipation-sooner or later.

The auspicious name of Gaṇadhara Bhagavān Indrabhūti Gautama is remembered at the commencement of every auspicious occasion by all Āryan Races and early in the morning, by millions of devout lay-men and ascetics.

GAṆADHARA AGNIBHŪTI.

Agnibhūti अग्निभूति of Gautama gotra, the second Gaṇadhara of Śramaṇa Bhagavān Mahāvīra, was the younger brother of Gaṇadhara Bhagavān Indrabhūti Gautama. He was born at Gobara-gāma गोबर गाम (Gobbra or Govaraya) near राजगृह Rājagṛiha, in the year 603 B. C. He was a Brāhmin by caste and was well-versed in the four Védas and the six Upāṅgas. He had five hundred disciples who were receiving instruction in various branches of learning. He was very often busy, like his elder brother, in performing various यज्ञ Yajna-Sacrifices.

He renounced the world at the age of forty-six and accepted भागवती दीक्षा Bhāgavatı Dīkṣā-Initiation into the Order of Jain-Monks,-at the hands of Śramaṇa Bhagavān Mahāvīra, and became his second Gaṇadhara.

He knew the twelve Aṅgas including the fourteen Pūrvas and the Upāṅgas of the Jain Scriptures, and after the expiration of a period of twelve years as his Chadmastha Paryāya छद्मस्थपर्याय,-a period of a house-holder's entire existence or of an ascetic's life before the acquisition of केवलज्ञान Kévala Jñāna-a stage preparatory to the attainment of Kévala Jñāna), he acqured केवलज्ञान Kévala Jñāna,-Perfect Knowledge-when he was fifty-eight years old.

The दीक्षा Dīkṣā, Initiation into the Order of Jain Monks of Gaṇadhara Agnibhūti occurred under the under-mentioned circumstances.

When Agnibhūti heard from people that his elder brother Indrabhūti Gautama had taken भागवती दीक्षा Bhāgavatī Dīkṣā,-Initiation into an Order of Monks-prescribed in Jaina Scriptures-he thought,

तं च प्रव्रजितं श्रुत्वा, दध्यौ तद्बान्धवोऽपरः।
अपि जातु द्रवेदद्रिर्हिमानी प्रज्वलेदपि ॥ १ ॥

वह्निः शीतः स्थिरो वायुः संभवेन्न तु बांधवः।
हारयेदिति प्रपच्छ, लोकानश्रद्दधद् भृशम् ॥ २ ॥

1. Tam ca pravrajitam śrutvā dadhyau tad bāndhavo aparaḥ;
Api jātu dravédadri-r-himānī prajvalédapi.

2. Vahniḥ śitaḥ sthiro vāyuḥ sambhavénna tu bāndhavaḥ;
Hārayéditi prapaccha, lòkānasraddadhad bhruśam.

1-2 Having heard that his brother Indrabhūti Gautama accepted Dīksā, the (younger) brother (Agnibhūti) thought,-It is possible that mountain may melt away, or deep snow may blaze forth into fire, or fire may assume the (quality of becoming) cold, or even the wind may become stationary, even then, my brother will not be defeated." Consequently, disbelieving it, he asked the people repeatedly.

ततश्च निश्चये जाते चिंतयामास चेतसि।
गत्वा जित्वा च तं धूर्तं वालयामि सहोदरम् ॥ ३ ॥

3. Tataśca niścayè jāté, cintayāmāsa cétasi;
Gatvā jitvā ca tam dhūrtam vālayāmi sahodaram.

3. Then, when he was convinced in his mind, he thought-"Having gone and having won over that rogue, I will bring back (my) brother."

सोऽप्येवमागतः शीघ्रं, प्रभुणाऽऽभाषितस्तथा।
संदेहं तस्य चित्तस्थं व्यक्तीकृत्यावदद्विभुः ॥ ४ ॥

4. So payévamāgataḥ shīghram, prabhuṇā-bhāṣitastathā;
Saṁdéham tasya cittastham vyaktīkrityā-vadadvibhuḥ.

4. He accordingly came there swiftly, and was addressed in the same manner, by Śramaṇa Bhagavān Mahāvīra. The Omnipresent Lord, having made the doubt remaining in his mind clearly manifest, said :—

हे गौतमाग्निभूते ! कः, संदेहस्तव कर्मणः ?।
कथं वा वेदतत्त्वार्थं, विभावयसि न स्फुटम् ॥ ५ ॥

5. Hé Gautamāgnibhūté ! kaḥ samdéhastava Karmaṇaḥ ?
Katham vā Véda-tattvārtham vibhāvayasi na sphutam ?

5. O Gautama Agnibhūti ! What ? have you doubt with Karmas ? Why do you not clearly trace out the real sense of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvīra then explained in detail, the theory of Karmas promulgated by the Tīrthaṅkaras and he accepted दीक्षा Dīkṣā, Initiation into the Order of Monks-along with his five hundred pupils.

Gaṇadhara Agnibhūti died during the life-time of Śramaṇa Bhagavān Mahāvira at the age of seventy-four.

GAṆADHARA VĀYUBHŪTI

Vāyubhūti वायुभूति of Gautama Gotra, the third Gaṇadhara of Śramaṇa Bhagavān Mahāvīra, was the youngest brother of Gaṇadhara Bhagavān Indrabhūti Gautama. He was born at

Gobara-gāma गोबरगाम (Gobbra or Govaraya) near राजगृह नगरी Rājagriha Nagari in the year 599 B C He was a Brahmin by caste and was well-versed in the four Védas and in the six उपांग Upāṅgas,-Supplemenetary Sciences.

He had five hundred pupils who were receiving instruction in various branches of learning under him. He was very often busy in performing various यज्ञ Yajñas,-Sacrifices to numerous gods and goddesses.

Vāyubhūti had a doubt about the relations of the Body and the Soul. When he heard that both his brothers Indrabhūti and Agnibhūti had become disciples of Śramaṇa Bhagavān Mahāvīra, he thought " He who has defeated both my brothers must necessarily be a सर्वज्ञ Sarvajna,-Omniscient,-let me therefore go, and having bowed down respectfully before the Omniscient Lord, let me be free from my sins. I will also get my doubt solved by him. With this idea in his mind, Vāyubhūti came to the Samavasaraṇa of Śramaṇa Bhagavān Mahāvīra accompanied by his five hundred pupils, and having bowed down respectfully before him, he took his seat near-by.

तज्जीवतच्छरीरे सन्दिग्धं वायुभूतिनामानम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Tajjīva-taccharīré sandigdham Vāyubhūti-nāmānam;
Ucé vibhu-r-yathāstham Védā-rtham kim na-bhāvayasi?

Śramaṇa Bhagavān Mahāvīra then said " O Vāyubhūti! You have a doubt about the Body and the Soul You think that the Body and the Soul is the same object. You say that the Soul is not distinct from the body as it is not grasped like a pot, by प्रत्यक्ष Pratyaksa,-Direct Knowledge, and other evidences, but that it is produced in the body like bubbles in water, and that it perishes with the body. But this idea of yours is not correct.

1. The Lord (Śramaṇa Bhagavān Mahāvira) told Vāyubhūti who had a doubt that the Body and the Soul is the same. But you do not know the exact meaning of the verses of the Védas.

Śramaṇa Bhagavān Mahāvīra then explained Vāyubhūti the correct meanings of the verses of the Védas.

Vāyubhūti accordingly took दीक्षा Dīkṣā, Initiation, at the hands of Śramaṇa Bhagavān Mahāvīra along with his five hundred pupils.

Gaṇadhara Vāyubhūti was forty-two years old when he renounced the world; ten years later i-e at the age of fifty-two, he acquired केवल ज्ञान Kévala Jñāna,-Perfect Knowledge. He remained a Kévalī for eighteen years, and when he acquired मोक्षपद Moksa Pada,-State of Final Emancipation,-he was seventy years old. He died at Rājagriha राजगृह during the life-time of Śramaṇa Bhagavān Mahāvira.

GAṆADHARA VYAKTA.

Gaṇadhara Vyakta of Bhāradvaja Gotra was the fourth Gaṇadhara, of Śramaṇa Bhagavān Mahāvīra. He was born at Kullāka-gāma. His father was धर्ममित्र Dharma-mitra and his mother was वारुणी Vāruṇī. He was a Brāhmin *by caste*. He was well-versed in the four Védas and the six उपांगस Upāṅgas,-Supplementary Sciences. He had five hundred pupils who were receiving instruction in various branches of learning under him.

He had a doubt in his mind about the five भूतस Bhuta, Elements-the five gross elements-Earth, Water, Fire, Air, and Ether of which the body is supposed to be composed and *into* which it is finally dissolved. He said that there was nothing

like these five elements in this world. Whatever we experience in this world about these elements is as misleading as a reflection of the Moon in water. Every thing is non-existent.

When Paṇḍita Vyakta approached Śramaṇa Bhagavān Mahāvīra he addressed him thus —

पञ्चसु भूतेषु तथा संदिग्धं व्यक्तसंज्ञकं विबुधम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Pancasu bhūtésu tathā sandigdham Vyakta-sanjnakam vibudham;

Ucé vibhu-r-yathāstham Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the learned man Vyakta who had a doubt about the five elements, " Why do you not trace out the exact meaning of the verses of the Védas.

Śramaṇa Bhagavān Mahāvīra, then, removed his doubts by explaining the correct interpretation of Verses of the Védas. He took दीक्षा Dikśā,-Initiation,-at the hands of Śramaṇa Bhagavān Mahāvīra along with his five hundred pupils.

Gaṇadhara Vyakta was fifty years old when he renounced the world He knew the various works of Jain Scriptures as he had several Labdhis and twelve years later i-e at the age of sixty-two, he acquired केवल ज्ञान-Kévala Jñāna,-Perfect Knowledge. Then he remained a Kévalī for eighteen years, and when he acquired मोक्ष पद Moksa Pada,-the State of Final Emancipation-from all miseries, he was eighty years old. He died at राजगृह Rājagriha during the life-time of Śramaṇa Bhagavān Mahāvīra.

GAṆADHARA SUDHRMĀ SWĀMĪ

Gaṇadhara Sudharmā Swāmī of अग्निवैश्यायन गोत्र Agnivaiśyāyana Gutra, was the fifth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at कुल्लाक गाम Kullāka-gāma His father was धम्मिल Dhammila, and his mother was भद्दिला Bhaddilā. He was well-versed in the four Védas and the six उपांग Upāṅgas-Supplementary Sciences. He was a Brāhmin by caste. He had five hundred pupils who were receiving instruction in various branches of learning under him.

He was very often busy in performing various यज्ञ Yagnas,-Sacrifices to numerous gods and goddesses.

Ārya Sudharmā Swāmī had a doubt यो यादृशः स तादृश इति Yo yādriśaḥ sa tādriśaḥ iti, expressing similarity of forms in this life and in future lives; for instance, if a soul is born as a human being or as a beast in this life, he will be born as a human being or as a beast respectively, during his future lives, as a result of misleading interpretations of various verses of the Védas.

When, however, Ārya Sudharmā Swāmī approached Śramaṇa Bhagavān Mahāvira with the object of removing his doubt, he was lovingly addressed.

यो यादृशः स तादृश इति सन्दिग्धं सुधर्मनामानम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Yo yādriśo sa tādriśaḥ iti sandigdham Sudharma nāmānam;
Ucè vibhu r-yathāstham Vèdārthām kim na bhāvayasi?

1 The lord (Śramaṇa Bhagavān Mahāvira) told the learned man Ārya Sudharmā Swāmī "Why do you not trace out the exact meaning of the verses of the Védas?

Śramaṇa Bhagavān Mahāvira, then, removed his doubts by explaining the correct interpretation of the verses of the Védas. He took दीक्षा Dīkṣā,-Initiation, at the hands of Śramaṇa Bhagavān Mahāvira along with his five hundred pupils

Gaṇadhara Mahārāja Sudharmā Swāmī was fifty years old when he renounced the world. He knew the various works of Jain Scriptures as he had several Labdhis. After a period of forty-two years of ascetic life, he acquired केवल-ज्ञान Kévala Jñāna, Perfect Knowledge at the age of ninety-two.

Gaṇadhara Mahārāja Sudharmā Swāmī remainad a Kévalī for eight years, and when he acquired मोक्षपद Mokṣa Pada, the State of Final Emancipation from all miseries,-he was one hundred years old.

GAṆADHARA MAṆḌIT.

Gaṇadhara Maṇḍita मण्डित of वासिष्ठ Vāśiṣṭha gotra was the sixth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra He was born at मौर्यगाम Mouryagāma. His mother was विजयादेवी Vijayādévi and his father was धनदेव Dhanadéva. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांग्स Upaṅgas,-the Supplementary Sciences. He had three hundred and fifty pupils who were receiving instruction in various braches of learning under him.

Ārya Maṇḍita had a doubt in his mind about बन्ध Bandha, Bondage and मोक्ष Moksa, Freedom from the bondage of Karmas, as a result of misleading interpretations of various verses of the Védas

When, however, Ārya Maṇḍita approached Śramaṇa Bhagavān Mahāvīra, with the object of removing his doubt, he was addressed thus,—

अथ बन्धमोक्षविषये सन्दिग्धं मण्डिताभिधं विबुधम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha Bandha-Moksa-viṣayé sandigdham Maṇḍitābhidham vibudham;

Ucé vibhu r-yathāstham Védārtham kim na bhāvayasi?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the learned man named Maṇḍita who had a doubt about बन्ध Bandha, Bondage, and मोक्ष Mokṣa,-Freedom from Karmas, "Why do you not trace out the exact meaning of the verses of the Védas?

Śramaṇa Bhagavān Mahāvīra then removed his doubts by explaining the correct interpretation of the verses of the Védas. He took दीक्षा Dīkṣā,-Initiation-at the hands of Śramaṇa Bhagavān Mahāvīra, along with his three hundred and fifty pupils.

Gaṇadhara Mahārāja Maṇḍita was fifty-three years old when he renounced the world. He readily knew the various works of Jaina Scriptures as he had several Labdhis. After a period of fourteen years of ascetic life, Gaṇadhara Maṇḍita acquired केवलज्ञान Kévala Jñāna,-Perfect Knowledge-at the age of sixty-seven.

Gaṇadhara Maṇḍita remained a Kévali for sixteen years, and he acquired मोक्षपद Mokṣa Pada,-the State of Final Emancipation-when he was eighty-three years old.

GANADHARA MAURYAPUTRA.

Gaṇadhara Mauryaputra of काश्यप Kāśyapa gotra was the seventh Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at मौर्यगाम Maurya-gāma. His mother was विजया देवी Vijayā dévi, the wife of Dhanadéva, and mother of Mandita and his father was मोर्य Maurya of Kāśyapa gotra, with whom she had re-married after the death of her first husband. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांग्स Upāṅgas, the-Supplementary Sciences He had three hundred and fifty pupils, who were receiving instruction in various branches of learning under him.

Ārya Mauryaputra had a doubt in his mind about the existence of देव Déva, Gods-Celestial Beings-caused by various contradictory verses in the Védas.

When, however, Ārya Mauryaputra approached Śramaṇa Bhagavān Mahāvīra with the object of removing his doubt, he was addressed thus—

अथ देवविषयसन्देहसंयुतं मौर्यपुत्रनामानम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha Déva-visya sandéha-samyutam Mauryaputra nāmānam;

Ucé vibhu-r-yathāstham Védārtham kim na bhāvayasi?

1. The Lord (Śramaṇe Bhagavān Mahāvīra) told the learned man named Mauryaputra who had doubts on the subject of celestial beings "Why do you not trace out the exact meaning of the verses of the Védas?

Śramaṇa Bhagavān Mahāvira then removed his doubts by explaining the correct interpretations of the verses of the Védas, and by actually showing him the Indras and other gods sitting in the assembly. The gods do not visit मनुष्य लोक Manuṣya-loka,-Human Habitation,-because they are deeply engrossed in enjoying celestial pleasures and also because they cannot bear the intense stench of foul odour spreading out from human habitation. They, however, come into this world on the occasion of the celebration of Birth, Dīkṣā, Kévala Jñāna, Nirvāṇa, and such other auspicious occasions of a Tīrthaṅkara attracted as they usually are, by the superabundant overpowering influence of the presence of a Tīrthaṅkara. But their-non-appearance in this world, does not prove their non-existence. He took दीक्षा Dikṣā,-Initiation at the hands of Śramaṇa Bhagavān Mahāvīra along with his three hundred and fifty pupils.

Gaṇadhara Mahārāja Mauryaputra was sixty-five years old when he renounced the world. He knew the various works of Jain Scriptures, as he had several Labdhis. After a period of fourteen years of ascetic life, Gaṇadhara Mauryaputra acquired केवल ज्ञान Kévala Jñāna,-Perfect Knowledge,-at the age of seventy-nine.

Gaṇadhara Mahārāja Mauryaputra remained a Kévalī for sixteen years and he acquired मोक्षपद् Mokṣa Pada,-the State of Final Emancipation when he was ninety-five years old.

GAṆADHARA AKAMPITA.

Gaṇadhara Akampita of गौतम Gautama-gotra, was the eighth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at मिथिला Mithilā. His father was देव Déva, and his mother was जयन्ती Jayantī. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांग Upāṅgas-Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Ārya Akampita had a doubt about नारक Nārakas,-Hellish beings-as a result of some misleading interpretations of verses of the Védas.

When, however, Ārya Akampita approached Śramaṇa Bhagavān Mahāvīra, he was addressed thus:—

अथ नारकसन्देहात् सन्दिग्धमकम्पितं विबुधमुख्यम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha Nāraka-sandéhāt sandigdhamakampitam vibudha-mukhyam ;
Ucé vibhu-r-yathāstham Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the great learned man Akampita who was cherishing doubt regarding नारक Nāraks,-Hellish Beings.—"Why do you not trace out the exact meaning of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvīra then removed his doubts by explaining the correct interpretation of the verses of the Védas, and telling him that those who perform wicked actions in this world, are born as नारक Nāraks,-Hellish Beings-in their next-

life. The existence of hellish beings cannot be proved by प्रत्यक्ष प्रमाण Pratyakṣa Pramāṇa,-Direct Knowledge,-but their presence can be judged by अनुमान Anumāna,-Inference and other proofs. He took दीक्षा Dikṣā Initiation, at the hands of Śramaṇa Bhagavān Mahāvira along with his three hundred pupils.

Gaṇadhara Mahārāja Akampita was forty-eight years old when he renounced the world. He readily knew the various works of Jain Scriptures. After a period of nine years of ascetic life, Gaṇadhara Akampita acquired केवल ज्ञान Kévala Jñāna,-Perfect Knowledge,-at the age of fifty-seven.

Gaṇadhara Mahārāja Akampita remained a Kévali for twenty one years and he acquired मोक्षपद Mokṣa Pada-the State of Final Emancipation-when he was seventy-eight years old.



GAṆADHARA ACALABHRĀTĀ

Gaṇadhara Acalabhrātā of हार्य Hārya-gotra, was the ninth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at कोशल Kośala. His father was वसु Vasu and his mother was नंदा Nandā. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांग Upāṅgas,-Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Ārya Acalabhrātā had a doubt about पुण्य Puṇya,-The reward of meritorious work,-and पाप Pāpa,-The evil consequences of wicked actions,-owing to misleading interpretations of verses of the Védas.

When, however, Paṇḍita Acalabhrātā approached Śramaṇa Bhagavān Mahāvira with the object of removing his doubt, he was addressed thus:—

अथ पुण्ये सन्दिग्धं द्विजमचलभ्रातरं विबुधमुख्यम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha puṇyé sandigdham dvijamacalabrātaram vibudha mukhyam;

Ucè vibhu-r-yathāstham Vèdārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the Brāhmaṇa learned man Acalabhrātā who had a doubt about पुण्य Puṇya,-The reward of meritorious work-" Why do you not trace out the exact meaning of the verses of the Védas?

Śramaṇa Bhagavān Mahāvīra then removed his doubt by explaining the correct interpretation of the verses of the Vèdas and by explaining that the reward of meritorious work and the evil consequences of wicked actions, are clearly evident even in this world, and they are well-known to persons knowing the ways of the world. Long life, health, handsome appearance, birth in noble families etc are the reward of meritorious work. Short life, ill-health, ugliness, poverty, miseries of various diseases, birth in low families etc are the evil consequences of wicked actions. In this world, one man is born as a king, while another is born as a beggar; one is possessed of excellent body with all the senses fully-developed, while another has ill-developed delicate body, with some of the senses wanting or not developed at all; one man is very lucky and rolling in wealth and prosperity, while another is penniless and has hardly a morsel of food to eat; one is very healthy and never suffers from any pain, while another is always suffering from pangs of varieties of diseases; one is able to digest whatever he eats, while another having ample to eat, is not able to digest even the smallest portion of wholesome nutritious diet; one is

very fortunate, while another is miserable. A condition of great difference in this world is caused as a reward of meritorious work and evil consequences of wicked actions in previous life. If there be no such thing as पुण्य Puṇya,-Reward for meritorious work, and पाप Pāpa,-Evil consequence of wicked actions,- in this world, all the individuals in every grade of life, must be uniformly happy or uniformly miserable, all must be uniformly healthy or uniformly weak or all must be uniformly wealthy or uniformly penniless.

He took दीक्षा Dıkṣā,-Initiation-at the hands of Śramaṇa Bhagavān Mabāvira, along with his three hundred pupils.

Gaṇadhara Acalabhrātā was forty-six years old when he renounced the world. He readıly knew the various works of Jain Scriptures as he had several Laldhes. After a period of twelve years of ascetic life, Gaṇadhara Achalabhrātā acquired केवल ज्ञान Kévala Gnāna,-Perfect Knowledge-at the aga of fifty-eight.

Gaṇadhara Mahārāja Acalabhıātā remained a Kévali for fourteen years and he acquired मोक्षपद् Mokṣa Pada,-the State of Final Emancipation-when he was seventy-two years old.

卐

GAṆADHARA MÉTĀRYA

Gaṇadhara Métārya of कौन्डीन्य Kaundinya gotra was the tenth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at वच्छपुरी Vacchhapurī. His father was दत्त Datta and his mother was वरुणदेवी Varuṇadévī. He was a Brāhmin by caste He was well-versed in the four Vèdas and the six उपांगs Upāṅgas,-Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Paṇdita Métārya had a doubt in his mind about परभव Para-bhava.-Next Life.-He held that the Soul existed as an aggregate of the five elements of which the body is composed and that the Soul disappeared with the dissolution of the elements of the body. How can there be any thing like परलोक Para loka,-Next World, and पुनर्भव Puna-r-bhava, Re-birth?

When, however, Pandita Métārya approached Śramaṇa Bhagavān Mahāvīra with the object of removing his doubt, he was addressed thus—

अथ परभवसन्दिग्धं मेतार्यं नाम पण्डितप्रवरम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha parabhava-sandigdham Métāryam nāma paṇdita-pravaram;

Ucxé vibhu-r-yathāstham Védārtham kim na bhāvayasi?

1 The Lord (Śramaṇa Bhagavān Mahāvīra) told the excellent learned man, named Métārya, who had a doubt about परभव Parabhava,-Next Life-" Why do you not trace out the exact meaning of the verses of the Védas?

Śramaṇa Bhagavān Mahāvīra then removed his doubt by explaining the verses of the Védas. The condition of the Soul is quite distinct from that of the five elements. The union of the five elements (i.-e. earth, water, fire, air, and ether) of which the body is composed, and into which it is dissolved at death, does not produce चेतना Cétanā,-Consciousness. Consciousness, the chief characteristic of the Soul, is absolutely different from the five elements composing the body. चेतनालक्षणो जीवः Cétanā lakṣaṇo Jīvaḥ;-The Soul is characterised by Consciousness. The Soul possessing consciousness becomes separated from the body at the expiration of the allotted term of life, and goes into the future world.

Some individuals have a recollection of events of former life, even during their present existence by जाति स्मरण Jāti Smaraṇa,-Remembrance of the events of a former birth. If there be no पुनर्भव Punarbhava,-Re-birth, who will enjoy the pleasures of meritorious work or suffer the evil consequences of wicked actions done during this life? If there be no re-birth and if there is no recompense for good or evil actions, why should there be any consideration, what-so-ever, that only meritorious deeds should be performed and wicked actions always avoided? If such be the case, then, it will come out as a settled fact that every individual in this world, is at liberty to act in accordance with his peculiar imagination. But we see all the individuals in this world bearing the consequences of good or evil deeds, and all of them are not the result of deeds done by them during this life, and, therefore, there is no doubt what-so-ever that there is परलोक Para-loka,-Next Life.

Ārya Métārya, fully convinced by the explanation, took दीक्षा Dīkṣā-Initiation-at the hands of Śramaṇa Bhagavān Mahāvīra, along with his three hundred pupils.

Gaṇadhara Mahārāja Métārya was thirty-six years old when he renounced the world. He readily knew the various works of Jain Scriptures as he had several Labdhis. After a period

of ten years of ascetic life, Gaṇadhara Métārya acquired केवल ज्ञान Kévala Jñāna,-Perfect Knowledge-at the age of forty-six.

Gaṇadhara Mahārāja Métārya remained as a Kévali for sixteen years and he acquired मोक्षपद् Mokṣa Pada,-the State of Final Emancipation-when he was sixty-two years old.

GAṆADHARA PRABHĀSA.

Gaṇadhara Prabhāsa of कौण्डिन्य Kaundinya gotra was the eleventh Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at राजगृह नगरी Rājagriha Nagarī. His father was बल Bala and his mother was अतिभद्रा Ati-bhadrā. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांगs Upāṅgas, the Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Paṇḍita Prabhāsa had a doubt in his mind about मोक्ष Mokṣa,-Final Emancipation-caused by contradictory verses of the Védas.

When, however, Paṇḍita Prabhāsa approached Śramaṇa Bhagavān Mahāvīra, with the object of removing his doubt, he was addressed thus—

निर्वाणविषयसन्देहसंयुतं च प्रभासनामानम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Nirvāṇa-viṣaya-sandéha-samyutam ca Prabhāsa-nām ānam;
Ucé vibhu-r-yathāstham Védārtham kim na bhāvayasi!

1. The Lord (Śramaṇe Bhagavān Mahāvīra) told the eleventh Gaṇadhara named Prabhāsa, who had a doubt on the subject of मोक्ष Mokṣa,-Final Emanaipction-in his mind, "Why do you not trace out the exact meaning of the verses of the Védas?

Śramaṇa Bhagavān Mahāvīra then removed his doubt by explaining the correct interpretation of the verses of the Védas.

The verse in question is जरामर्यं यदग्निहोत्रं Jarā maryam yadagnihotram. Sacrifice to Agni अग्नि the God of Fire-should be done till extreme old age. The meaning of the verse is that a man desirous of स्वर्ग Svarga,-Going to Heaven,-should depend upon अग्निहोत्र Agnihotra,-Sacrifice to God Agni-as the only means of attaining his object. The performance of Agnihotra cannot become the means of acquiring मोक्ष Mokṣa, Final Emancipation,-as it is attended with the destruction of many living beings. No other practices suitable for the accomplishment of Mokṣa have been enjoined in the Védas. One is there-by led to the conclusion that there is no Mokṣa. Another verse द्वे ब्रह्मणी वेदितव्ये, परमपरं च तत्र, परं, सत्यज्ञानं, अनन्तरं ब्रह्मेति Dvé Brahmaṇī véditavyé, paramaparam ca, tatra param satyajñānam anantaram Brahméti. Two varieties of sacred Knowledge are to be recognized. One is परं another is अपर Param and Aparam; परज्ञान Para Jñāna is सत्यज्ञान Satya Jñāna, Right Knowledge. The other is ब्रह्मज्ञान Brahma Jñāna Knowledge of मोक्ष Mokṣa or Final Emancipation which is indicative of the presence of Mokṣa. Your doubt has been caused by the varieties of ideas in the two verses. The meaning of the two verses amounts to this-A man desirous of going to heaven may perform अग्निहोत्र Agnihotra,-Sacrifice to Agni,-and a man desirous of acquiring मोक्ष Mokṣa,-Final Emancipation-should leave aside Agnihotra and perform religious practices suitable for the accomplishment of Final Emancipation.

Right Knowledge, Right Perception, and Right Conduct lead to कर्मक्षय Karma-ksaya,-Destruction of all Karmas or मोक्षमार्ग Mokṣa Mārga,-the Path of Final Emancipation. It can be accomplished only during मनुष्यगति Manuṣya gati,-Human Existence. The devout sages who are keenly intent on strictly observing the prescribed rules of religious practices are enabled to make themselves free from the miseries of this world, and they alone are able to attain Final Emancipation.

Paṇḍita Prabhāsa fully convinced by the explanation, took दीक्षा Dīkṣā,-Initiation at a comparatively young age, at the hands of Śramaṇa Bhagavān Mahāvīra along with his three hundred pupils.

Gaṇadhara Mahārāja Prabhāsa was only sixteen years old when he renounced the world. He knew the various works of Jain Scriptures as he had several Labkhis.

After a period of eight years of ascetic life, Gaṇadhara Mahārāja Prabhāsa acquired केवलज्ञान Kévala Jñāna,-Perfect Knowledge-at a comparativerly young age of twenty-four years, and he acquired मोक्षपद् Moksa Pada,-the State of Final Emancipation-when he was forty years old.

LIST OF GAṆADHARAS.

No.	Name	Place of Birth	Name of Father	Name of Mother	Gotra	Period of house holder Stage	Dīkṣā period before Kévali Stage	Pariod of Kévali Stage	Total term of life.
1	Srī Gauta-ma Swāmī	Gobargām	Vasubhūti	Prithivi	Gautama	50	30	12	92
2	Agnibhūti	Gobargām	Vasubhūti	Prithivi	Gautama	46	12	16	74
3	Vāyubhūti	Gobargām	Vasubhūti	Vrithivi	Gautama	42	10	18	70
4	Vyakta	Kullāga	Dharmamitra	Vāruṇi	Bhāradvāj	50	12	18	80
5	Sudharma	Kullāga	Dhammila	Bhaddilā	Agnivaiśya	50	42	8	100
6	Maṇḍita	Mauryagām	Dhanadéva	Vijayādévi	Vāśiṣṭha	53	14	16	83
7	Mauryaputra	Mauryagām	Maurya	Vijayādévi	Kāśyapa	65	14	16	95
8	Akampita	Mithilā	Déva	Jayanti	Gautama	48	9	21	78
9	Acalabhrātā	Kośala	Vasu	Nandā	Hārya	46	12	14	72
10	Métāryā	Vacchapuri	Datta	Varuṇadévi	Kaundinya	36	10	16	62
11	Prabhāsa	Rājagriha	Bala	Atibhadrā	Kaundinya	16	8	16	40

२ से केणट्ठेणं भंते ! एवं वुच्चई ? समणस्स भगवओ । महावीरस्स नव गणा इक्कारस गणहरा हुत्था ? ॥ २ ॥

2. Sé kénatthéṇam bhanté! évam vuccai? Samaṇassa Bhagavaò Mahāvīrassa nava Gaṇā ikkārasa Gaṇaharā hutthā?

2. O revered Sir! why do you say that Śramaṇa Bhagvāna Mahāvīra had nine Gaṇas and eleven Gaṇadhars! Because, किल जाव जावइया जस्स गणा तावइया गणहरा तस्स" इति वचनात्। Kila jāva jāvaiyā jassa gaṇā tāvaiyā gaṇaharā tassa. All the Tīrthaṅkaras have as many Gaṇadharas as there are Gaṇas, how is it that Śramaṇa Bhagavān Mahāvīra had nine Gaṇas and eleven Gaṇadhars.?

The Ācārya says:—

३. समणस्स भगवओ महावीरस्स जिट्ठे इंदभूई अणगारे गोयमसगुत्ते णं पंचसमणसयाइं वाएइ, मज्झिमए अग्गिभूई अणगारे गोयमसगुत्ते णं पंचसमणसयाइं वाएइ, कणीयसे अणगारे वाउभूई नामेणं गोयमसगुत्ते णं पंचसमणसयाइं वाएइ, थेरे अज्जवियत्ते भारद्दायगुत्ते ण पंचसमणसयाइं वाएइ, थेरे अज्जसुहम्मे अग्गिवेसायणगुत्ते णं पंचसमणसयाइं वाएइ, थेरे मंडियपुत्ते वासिट्ठसगुत्ते णं अद्धट्ठाइं समणसयाइं वाएइ, थेरे मोरियपुत्ते कासवगुत्ते णं अद्धट्ठाइं समणसयाइं वाएइ, थेरे अकंपिए गोयमसगुत्ते णं, थेरे अयलभाया हारियायणगुत्ते णं ते दुन्नि वि थेरा तिन्नि तिन्नि समणसयाइं वाइंति, थेरे मेयज्जे थेरे अज्जपभासे एए दुन्नि वि थेरा कोडिन्ना गुत्ते णं तिन्नि तिन्नि समणसयाइं वाएंति ॥ से तेणट्ठेण अज्जो—एवं वुच्चई, समणस्स भगवओ महावीरस्स नव गणा इक्कारस गणहरा हुत्था ॥ ३ ॥

3 Samaṇassa Bhagavao Mahāvirassa jitthè Indabhūī aṇagāré Goyamasa-gutté ṇam, pancasamaṇasayāim vāéi; majjhimaé Aggibhūī aṇagāré Goyamasa-gutté ṇam pancasamaṇa sayāim vāéi; kaṇīyasé aṇagāré Vāubhūī nāméṇam Goyamassa-gutté ṇam pancasamaṇasayāim vāéi; théré Ajja Viyatté Bhāraddāé-gutté ṇam pancasamaṇasayāim vāéi; théré Ajja Suhammé Aggivèsāyaṇa-gutté ṇam pancasamaṇasayāim

vāéi; théré Maṇḍiyaputté Vāsiṭṭhasa-gutté ṇam addhaṭṭhāi samaṇasayāim vāéi, théré Moriyaputté Kāsava-gutté ṇam addhaṭṭhāim samaṇasyāim vāéi; théré Akampié Goyamasa-gutté ṇam, théré Ayalabhāyā Hāriyāyaṇa-gutté ṇam té dunni vi thérā tinni tinni samaṇasayāim vāinti; Sé ténatthéṇam ajjo évam vuccai. *Samanassa Bhagavaó Mahāvīrassa nava Gaṇā* ikkārasa Gaṇaharā huṭṭhā. 3.

3. Indrabhūti of Gautama gotra, the chief disciple of Śramaṇa Bhagavān Mahāvira was giving religious lessons to five hundred ascetics; Agnibhūti of Gautama gotra, the second disciple was teaching five hundred ascetics; his younger brother, named Vāyubhūti वायुभूति of Gautama गौतम gotra, was teaching five hundred ascetic-disciples; Sthavira Ārya Vyakta व्यक्त of Bhāradvāja भारद्वाज gotra was teaching five hundred ascetic-disciples; Sthavira Ārya Sudharma आर्यसुधर्म of Agnavaiśya भाग्रवैश्य gotra was teaching five hundred ascetic-disciples; Sthavira Manditaputra मण्डितपुत्र of Vāśiṣṭha वाशिष्ठ gotra was teaching three hundred and fifty ascetic-pupils; Sthavira Mauryaputra मौर्यपुत्र of Kāśyapa काश्यप gotra was teaching three hundred and fifty ascetic-pupils; Sthavira Akampita अकम्पित of Gautama गौतम gotra and Sthavira Acala Bhrāta अचलभ्राता of Hāritāyana हारितायन gotra, both of them together, taught three hundred ascetic-disciples each; Sthavira Métārya मेतार्य and Sthavira Ārya Prabhāsa आर्यप्रभास both of Kauṇḍinya कौण्डिन्य gotra, both together were teaching three hundred ascetic-disciples each. It was, on that account, O Respected Sir, it is said, that Śramaṇa Bhagavān Mahāvīra had nine Gaṇas and eleven Gaṇadhars.

The names of Gaṇadhars, the number of Gaṇas and the number of ascetic-disciples receiving religious lessons under each Gaṇadhara, is shown in the accompanying Table.

TABLE.

Number	Names	Gaṇas	Number of disciples
1	Śrī Indrabhūti	1	500
2	Agnibhūti	1	500
3	Vāyubhūti	1	500
4	Ārya Vyakta	1	500
5	Ārya Sudharmā	1	500
6	Ārya Maṇḍita	1	350
7	Mauryaputra	1	350
8	Akampita }	1	300 } 600
9	Acalabhrātā }		300 }
10	Métārya }	1	300 } 600
11	Ārya Prabhāsa }		300 }
		9	

Here, Akampita and Acalabhrātā, both of them, were together, at the head of one Gaṇa, and each of them taught three hundred pupils and similarly Métārya and Ārya Prabhas, both of them, were together at the head of one Gaṇa; and hence, it is well-said that Śramaṇa Bhagavān Mahāvīra had nine Gaṇas and eleven Gaṇadhars.

Besides, Sthavira Manḍita and Sthavira Mauryaputra were brothers having one mother Vijayādévi, but have different gotras derived from the gotras of their different fathers–the father of Manḍita was Dhanadéva धनदेव of Vāśiṣtha-

gotra, and the father of Mauryaputra was Maurya मौर्य of Kāśyapa-gotra, as it was not forbidden for a widowed female, in that country, to have a re-marriage with another person, after the death of her former husband. 3.

४. सव्वे एए समणस्स भगवओ महावीरस्स इक्कारसवि गणहरा दुवालसंगिणो चउद्दसपुव्विणो सम्मत्तगणिपिडगधारगा रायगिहे नगरे मासिएणं भत्तेणं अपाणएणं कालगया जाव सव्वदुक्खप्पहीणा। थेरे इंदभूई थेरे अज्जसुहम्मे य सिद्धिं गए महावीरे पच्छा दुन्नि वि थेरा परिनिव्वुया। जे इमे अज्जत्ताए समणा निग्गंथा विहरंति, एए णं सव्वे अज्जसुहम्मस्स अणगारस्स आवच्चिज्जा अवसेसा गणहरा निरवच्चा वुच्छिन्ना ॥ ४ ॥

4. Savvé éé Samaṇassa Bhagavaò Mahāvīrassa ikkārasa Gaṇaharā duvālasaṅgiṇo cauddasapuvviṇo sammatta-gaṇipiḍaga-dhāragā Rāyagihè nagaré māsièṇam bhattèṇam apāṇaéṇam kālagayā jāva savva-dukkhappahīṇā théra Indabhūī théré Ajja Suhummé ya siddhim gaé Mahāvīré pacchā dunni vi thérā parinivvuyā, jé imé ajjattāé samaṇā nigganthā viharanti, éé ṇam savvé Ajja Suhammassa aṇagārassa āvavvijjā, avsésā gaṇaharā niravaccā. 4.

4. All these eleven chief disciples of Śramaṇa Bhagavān Mahāvīra, were Dvādaśaṅginaḥ द्वादशाङ्गिन – आचाराङ्गादि दृष्टि वादान्त श्रुतवन्तः, स्वयं तत्प्रणयनात् Ācarāṅgādi driṣṭivādānta śrutavantaḥ, svayam tatpraṇayanāt–well-versed in the twevle Aṅgas, beginning with Ācārāṅga आचारांग and ending with Driṣṭivāda दृष्टिवाद, were Caturdaśapūrviṇah चतुर्दशपूर्विण चतुर्दशपूर्ववेत्तारः, द्वादशाङ्गित्वं इत्येतेनैव चतुर्दशपूर्वित्वे लब्धे यत्पुनरेतदुपादानं तदङ्गेषु चतुर्दशपूर्वाणां प्राधान्यख्यापनार्थं, प्राधान्यं च पूर्वाणां पूर्वप्रणयनात् अनेक विद्यामन्त्राद्यर्थमयत्वात् महाप्रमाणत्वाच्च द्वादशाङ्गित्वं चतुर्दशपूर्वित्वं च सूत्रमात्रग्रहणेऽपि स्यादिति तद्पोहार्थमाह–Caturdaśapūrvinah caturdaśapūrva véttārah, dvādaśaṅgitvam ityéténaiva caturdaśapūrvitvè labdhé yat punarètadupādānam tadaṅgéṣu caturdāśapūrvāṇām prādhanya-khyāpanārtham prādhānyam ca pūrvāṇām purvam praṇayanāt, anékavidyā—mantrādyarthamayatvāt mahāpramāṇatvācca dvā-

daśāngitvam caturdasapūrvitvam ca sūtramātragrahaṇéspi syāditi tadapihārthamāha-were experienced in the knowledge of the fourteen Pūrvas पूर्वे. They are previously described as well-versed in the twelve Aṅgas, which include the fourteen Pūrvas; they are further described as Caturdasa pūrviṇaḥ चतुर्दसपूर्विणः—experienced in the knowledge of the fourteen Pūrvas पूर्वे, with the object of establishing the supremacy of the knowledge of the fourteen Pūrvas in the Twelve Aṅgas. Besides, these Pūrvas were composed before; they are full of meanings of Mantras मंत्र-Spells, incantations-and many other sciences and they are very authoritative and hence their supreme importance. The possession of the knowledge of the twelve Aṅgas and of the fourteen Pūrvas may relate only to the possession of the knowledge of the words only of the Sūtras; and to remove that doubt, the author says that the eleven chief disciples were समत्तगणिपिडगधारगा-Samatta-gaṇi pidaga-dhāragā, समस्तगणिपिटकधारका Samasta-gaṇi-piṭaka dhārakāh-गणोऽस्यास्तीति गणी-भावाचार्यस्तस्य पिटकमिव-रत्नकरण्डकं-मिव गणिपिटकं-द्वादशांगी, तदपि न देशत. स्थूभद्रस्येव, किंतु, समस्तं, सर्वाक्षरसन्निपातित्वात, तद्धारयन्ति, सूत्रतोऽर्थतश्च ये ते तथा Gaṇo' syāstīti Gaṇi-Bhāvācāryastasya piṭakamiva-ratna karaṇḍaka miva Gaṇipiṭakam–Dvādaśāngi, tadapi na déśataḥ Sthūla-bhadrasyéva, kim tu, samastam, sarvāksharasannipātitvāt, taddhārayanti sūtrato'rthatasca yé té tathā—He who is at the head of a Gaṇa गण,-an assemblage of ascetics-is called a Gaṇi गणी, a Bhāvācārya; भावाचार्यगणिपिटकं भावाचार्यस्यपिटकं—रत्न करण्डकमिव—द्वादशांगी—तद्धारयन्ति ये ते—were possessors of the whole treasure-box of Knowledge, possessed by a Gaṇi or Bhāvācārya—Dvādaśāngi—like a little-box of wicker–work containing gems, not a portion of it, as was done by Mahātma Sthūlabhadra, because they knew all the words and the various combinations of the words of the Sūtras and their meanings and they went to Moksa मोक्षंगता-acquired Liberation-became entirely destitute of all miseries-at Rājagriha, while remaining as firm as a tree, and observing a fasting without water for one month.

Sthavira Indrabhūti and Sthavira Ārya Sudharmā, both of them, attained Mokṣa मोक्ष,-Liberation,-after the Nirvāṇa निर्वाण-Final Emancipation;-Union with the Absolute-of Śramaṇa Bhagavān Mahāvīra, the remaining nine Gaṇadhars reached the Abode of the Blest, during the life-time of Śramaṇa Bhagavān Mahāvīra.

Only Sthavira Indrabhūti Gautama and Sthavira Ārya Sudharmā acquired Liberation after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra, and all those Jain ascetics, perfectly free from all bonds, who are, even at present existing, are the disciples of the continuous family of disciples of Sthavira Ārya Sudharmā. The remaining nine Gaṇadhars having no continuous family of disciples, attained Mokṣa after entrusting their individual Gaṇa to Sthavira Ārya Sudharmā at their death-time.

It is said—

मासं पाओवगया सव्वेऽवि अ सव्वलद्धिसंपन्ना ।
वज्जरिसहसंघयणा समचउरंगा य संठाणा ॥ १ ॥

Māsam pāövagayā savvévi a savva-laddhi-sampannā;
Vajjarisaha-saṅghayaṇā samacauraṅgā ya santhāṇā.

1. All of them remained in meditation as firm as a tree, for one month, and all possessed supernatural powers. All possessed Varjrarìśabha वज्रऋषभ Constitution and a posture equal in all the four directions.

५ समणे भगवं महावीरे कासवगुत्तेणं, समणस्स भगवओ महावीरस्स कासवगुत्तस्स अज्जसुहम्मे थेरे अंतेवासी अग्गिवेसायणसगुत्ते । थेरस्स णं अज्जसुहम्मस्स अग्गिवेसायणगुत्तस्स अज्जजंबूनामे थेरे अंतेवासी कासवगुत्ते। थेरस्स णं अज्जजंबूनामस्स कासवगुत्तस्स अज्जपभवे थेरे अंतेवासी कच्चायणसगुत्ते । थेरस्स णं अज्जप्पभवस्स कच्चायणसगुत्तस्स अज्जसिज्जंभवे थेरे अंतेवासी मणगपिया वच्छसगोत्ते । थेरस्स णं अज्जसिज्जंभवस्स मणगपिउणो वच्छसगोत्तस्स अज्जजसभद्दे थेरे अंतेवासी तुंगियायणसगोत्ते । संखित्त-वायणाए ॥ ५ ॥

5. Samaṇè Bhagavam Mahāvīrè Kāsava-guttè ṇam Samaṇassa Bhagavao Mahāvīrassa Kāsava-guttassa Ajja Suhammé théré antévāsi Aggıvésāyaṇasa-gutté; thérassa ṇam Ajja Suhammassa Aggivésāyaṇa-guttassa Ajja Jambū nāmé théré antévāsi Kāsava-gutté. Thèrassa ṇam Ajja Jambū nāmassa Kāsava guttassa Ajja Pabhavé théré antévāsi Kaccā-yaṇasa-gotté; thérassa ṇam Ajja Pabhavassa Kaccāyaṇa-gottasssa Ajja Sijjambhavé théré antévāsi Maṇagapiyā Vacchasa--gottè. Thérassa ṇam Ajja Sijjambhavassa Maṇagapiuṇo Vacchasa-gottassa Ajja Jasabhaddé théré antévāsi Tungiyāyaṇasa-gotté. Samkhitta vāyaṇāé.

5. Śramaṇa Bhagavān Mahāvīra of Kāśyapa-gotra had an ascetic-disciple Ārya Sudharmā आर्यसुधर्मा of अग्निवैश्यायनगोत्र Agnivaiśyāyana gotra.

1. Sthavira आर्यसुधर्मा Ārya Sudharmā of अग्निवैश्यायन Agnivaiśyāyana-gotra had an ascetic-disciple named Sthavira आर्यजम्बू Ārya Jambū of काश्यप Kāśyapa-gotra.

2. Sthavira आर्यजम्बू Jambū of काश्यप Kāśyapa-gotra had an ascetic-disciple Sthavira आर्यप्रभव Ārya Prabhava of कात्यायन Kātyāyana-gotra.

3. Sthavira आर्यप्रभव Ārya Prabhava of कात्यायन Kātyāyana--gotra had an ascetic-disciple Sthavira आर्यशय्यंभव Ārya Śayyambhava, of वत्स Vasta-gotra, father of मनक Manaka.

4. Sthavira आर्यशय्यंभव Ārya Śayyambhava of वत्स Vatsa-gotra, father of मनक Manaka, had an ascetic-disciple Sthavira आर्ययशोभद्र Ārya Yaśobhadra of तुङ्गिकायन Tuṅgikāyana-gotra.

सुहम्मं अग्गिवेसाणं, जंबूनामं च कासवं ।
पभवं कच्चायणं वंदे, वच्छं सिज्जंभवं तहा ॥ २३ ॥

4 Suhammam Aggivésāṇam Jambūnāmam ca Kāsavam
Pabhavam Kaccāyaṇam vandé Vāccham Sijjambhavam tahā (23).

I pay obeisance to Sudharmā (Swāmī) of Agnivéśāyana-gotra, and to Jambū (Swāmī) of Kāsyapa-gotra; also to Prabhava (Swāmī) of Kātyāyana-gotra, and to Śayyambhava (Sūri) of Vatsa-gotra.

CHAPTER II.

NO. 1. KÉVALI BHAGAVĀN ĀRYA SUDHARMĀ SWĀMĪ.

Gaṇadhara Mahārāja Ārya Sudharmā Swāmī of अग्निवैश्यायन Agnivaiśyāyana-gotra, the fifth गणधर Gaṇadhara,-chief disciple-of Śramaṇa Bhagavān Mahāvira, was appointed as the supreme Head of the Church, (B.C. 527) after the निर्वाण Nirvāṇa,-Final Emancipation-of Śramaṇa Bhagavān Mahāvira, as Gaṇadhara Mahārāja Indrabhūti Gautama, the first Gaṇadhara and the only other surviving Gaṇadhara, acquired केवलज्ञान Kévala Jñāna, Perfect Knowledge, just after the निर्वाण Nirvāṇa,-Final Emancipation-of Śramaṇa Bhagavān Mahāvira, and as such, he (Gaṇadhara Mahārāja Indrabhūti Gautama), being a Kévali, connot be burdened with the care of twenty-four thousand Sādhus. More-over, the Sādhus converted by Gaṇadhara Mahārāja Indrabhūti Gautama died early, and the other Gaṇadharas who died during the life-time of Śramaṇa Bhagavān Mahāvira, yielded up their pupils to Sthavira Sudharmā Swāmī The headship, therefore, fell upon him

Sthavira Sudharmā Swāmi was born in 607 B. C. the same year in which Gaṇadhara Mahārāja Indrabhūti Gautama was born He lived 50 years as a householder, 42 years in छद्मस्थ Chadmastha state, and 8 years as a Kévali, and reached मोक्ष Mokṣa,-Final Emancipation, in his 100 th year i-e 20 years after the निर्वाण Nirvāṇa-Final Emancipation-of Śramaṇa Bhagavān Mahāvira in Mahāvira Samvat 20 or in 507 B. C.

No. 2. Kévali Bhagavān Ārya Jambū Swāmi.

Sthavira, Jambū Swāmi was appointed as the Supreme Head of the Church, when Sthavira Sudharmā Swāmi became a Kévali in Mahāvīra Samvat 12 or in 515 B. C.

Jambū Kumāra was the son of a very wealthy banker named ऋषभदत्त Ṛiṣabha Datta of Rājagriha राजगृह. His mother's name was धारिणी Dhāriṇī.

It is said:—

बाल्येऽपि केऽपि वैराग्याद् गृहीत्वा धर्ममादरात् ।
जम्बूकुमारवन्मुक्तिसातभाजो भवन्ति हि ॥ १ ॥

1 Bālyé'pi ké'pi vairāgyād grihītvā dharmamādarāt;
Jambū kumāravanmuktisātabhājo bhavanti hi

1. Some persons having carefully practised धर्म Dharma,-Religious rites,-out of indifference to worldly objects even during their childhood, certainly become the enjoyers of the happiness of मुक्ति Mukti-Final Emancipation,-like Jámbū Kumāra.

When Śramaṇa Bhagavān Mahāvīra came ts Rājagriha राजगृह Nagarī, god विद्युन्माली Vidyunmāli went there for the purpose of giving his respects to the Omniscient Lord. On seeing that the god Vidyunmāli's beauty was more brilliant than that of all other gods, King Śréṇika, folding his two hands in respectful salutation, requested Śramaṇa Bhagavān Mahāvīra to explain him the cause of his surpassing brilliance, and, also, as to what religious austerities he must have practised during his previous life.

Śramaṇa Bhagavān Mahāvīra, narrated the account of the previous life of Vidyunmāli. After hearing it, King Śréṇika said " O Lord ! on leaving his divine existence, where will god Vidyunmāli be born in his future life ?

Śramaṇa Bhagavān Mahāvira then said, "On the seventh day from now, god Vidyunmāli, on leaving his divine existence, will take birth as a son to Śéth Rṣabha-datta of this town. On acquiring केवलज्ञान Kévala Jñāna,-Perfect Knowledge-he will eventually acquire मोक्षपद Mokṣa Pada,-the State of Final Emancipation. There will be no other Kévali after him.

The four wives of god Vidyunmāli, having respectfully bowed down, said "O Venerable Lord! What will be our गति Gati, Re-birth in future?

-Śramaṇa Bhagavān Mahāvira replied "You will be born as daughters of wealthy merchants and you will be married to Jambū Kumāra.

On hearing this excellent account, god Vidyunmāli and his four wives performed dancing in front of the Lord. The delighted god Vidyunmāli then went to his celestial residence in company with his four wives.

One day, when Sthavira Ārya Sudharmā Swāmi, the fifth गणधर Gaṇadhara of Śramaṇa Bhagavān Mahāvira, came to वैभारगिरि Vibhāragiri,-Mount Vaibhāra,-one of the five mountains near Rājagriha, धारिणी Dhāriṇi, the wife of Śéṭh Riṣabha-datta, went there for the purpose of giving her respects to the Venerable Saint At the end of देशना Déśanā,-Preaching,-while Gaṇadhara Mahārāja Sudharmā Swāmi was explaining the subject of जम्बूवृक्ष Jambū Vṛkṣa, before the assembly, Dhāriṇi, the wife of Śeṭh Riṣabha-datta, asked "O Venerable Sage, will I have a son or not?" Gaṇadhara Mahārāja Sudharmā Swāmi replied 'O महासति Mahāsati,-pattern of wifely fidelity, it is not proper for Sādhūs to give instructions for a censurable act. Still however, ascertaining the advent of highly meritorious actions, Sādhus, at times, suggest blameless methods, you should, therefore, observe one hundred and eight आचाम्लानि Ācāmlāni, Only one meal at mid-day in which scum of parched rice or some other tasteless insipid grain food and boiled water is used. You will have a male-

child indicated by the dream of a जम्बूवृक्ष Jambū Vrikṣa, Jambū Tree." Dhāriṇi then went to her house and commenced the vow of आचाम्लतप Ācāmla Tapa, the Ācāmla Tapa,-as suggested by the great sage.

विद्युन्मालि देव Vidyunmāli-déva,-the celestial being Vidyu--nmāḷi,-on leaving his celestial residence, took the form of a foetus in the womb of Dhāriṇi, as indicated by the vision of a जम्बूवृक्ष Jambū Vrikṣa, Jambū Tree, in her dream In due course of time, Dhāriṇi gave birth to a male child. The child was named जम्बूकुमार Jambū Kumāra.

At that time, पद्मावती Padmāvati, the wife of समुद्रप्रिय शेठ Samudra-priya-Sheth gave birth to a daughter named समुद्रश्री Samudraśri.

कमलमाला Kamala-mālā, the wife of समुद्रदत्त शेठ Samudra-daṭta Shéṭh, gave birth to a daughter named पद्मश्री Padmaśri.

विजयश्री Vijayaśri, the wife of सागरदत्त शेठ Sāgara-daṭta Śéṭh, gave birth to a daughter named पद्मसेना Padmasénā and.

जयश्री Jayaśri, the wife of कुबेरदत्त शेठ Kubéra-daṭta Śéṭh gave birth to a daughter named कनकसेना Kanaka-sénā.

The four wives of Vidyunmāli Déva on leaving their celestial abode, assumed the form of foetuses in the wombs of the wives of the above-mentioned wealthy merchants of Rājagriha and in due course of time, were born as their above named daughters.

Besides these, कमलावती Kamalāvati, wife of कुबेरसेन Kubérséna gave birth to a daughter named नभःसेना Nabhaḥsénā.

सुषेणा Suṣéṇā, wife of श्रमणदत्तशेठ Śramaṇa-datta Śéṭh gave birth to a daughter named कनकश्री Kanakaśri.

वीरमति Viramati, wife of वसुषेण Vasuṣéṇa gave birth to a daughter named कनकवती Kanakavatī.

जयसेना Jayasénā, wife of वसुपालित Vasupālita gave birth to a daughter named जयश्री Jayaśrī.

These eight girls, when attaining youth, were desirous of marrying Jambū Kumāra. The parents of Jambū Kumāra thought that these eight girls will be offered for marriage with their son Jambū Kumāra. Accordingly they became the wives the Jambū Kumāra.

श्री सुधर्म स्वामी Śrī Sudharmā Swāmī, the fith Gaṇadhara of Śramaṇa Bhagavān Mahāvīra happened to arrive into a pleasure-garden of the town. A large multitude of people went there to hear the preaching. Jambū Kumāra, also, went there. Gaṇadhara Mahārāja Śrī Sudharmā Swāmī then commenced the preaching thus:—

१ भवेद्भवार्णवः पुंसां सुतरः सुतरामसौ ।
न्यञ्चनोदञ्चनोग्राश्चे–न्न स्युः श्रीचयवीचयः ॥ १ ॥

1. Bhavédbhavārṇavaḥ pumsām sutaraḥ sutarāmasau ;
Nyancanodancanogrāscé-nna syuḥ śrīcaya-vīcayaḥ.

1. If there were no ups and downs of wealth in the form of increase and loss, this forest of worldly existence would have become exceedingly easy to cross.

२ मेघानामिव लोकानामायुर्गलति नीरवत् ।
चपलेव चला लक्ष्मीः, पाण्डुतेवैति विश्रसाम् ॥ २ ॥

2. Méghānāmiva lokānāmāyurgalati nīravat ;
Capaléva calā laxmiḥ paṇḍutévaiti viśrasām 2.

३ तत्रायुषा च लक्ष्म्या च वपुषा चास्थिरात्मना ।
चिरं स्थिरतरं रत्न–त्रयं ग्राह्यं विवेकिना ॥ ३ ॥

3. Tatrāyuṣā ca lakshmyā ca vapuṣā cāsthirātmanā ;
Ciram sthirataram ratna-trayam grāhyam vivékinā.

2-3. The life of people vanishes like the water of clouds; wealth is fickle like lightning and the whiteness of fleeting clouds, therefore, judicious persons unsteady with regard to term of life, wealth, and body, should always accept the more stable रत्न-त्रय Ratna-traya. The three jewels-viz सम्यग् ज्ञान Samyag Jñāna, Right Knowledge सम्यग् दर्शन Samyag Darśnna Right Preception and सम्यग् चारित्र Samyag Cāritra-Right Conduct.

४ तत्रोपाश्रयभैषज्य-पुस्तकान्नांशुकादिभिः।
सहाय्यं ज्ञानिनां तन्वन् ज्ञानमाराधयेद्गृही ॥ ४ ॥

4. Tatropaśraya-bhaishajya-pustakānnānśukadıbhih;
Sahāyyam, jñāninām tanvan jnāmārādhayédgrihī.

4. A house-holder rendering assistance to persons with higher knowledge, by the giving of उपाश्रय Upāśraya, Place of Refuge, भैषज्य Bhaiṣajya, Medicines, पुस्तक Pustaka-Books अांशुक Ānśūka, clothes, etc, adores ज्ञान Jñāna,-Knowledge.

५ संघवात्सल्यजैनेशवेश्मयात्रार्चनादिभिः।
प्रभोः प्रभावयंस्तीर्थं, सम्यग् सम्यक्त्वमर्जयेत् ॥ ५ ॥

5. Saṅghavātsalya Jainéśavéśmayātrā-r-canādıbhih;
Prabhoh prabhāvayan stirtham samyag samyaktvamarjayét.

६ भक्त्या चारित्रपात्रेषु, तथा ऽऽवश्यककर्मभिः।
तपोभिरपि चारित्रं, गृहमेधी समेधयेत् ॥ ६ ॥

6. Bhaktyā cāritrapātrésu tathā āvaśyaka-karmabhih;
Tapobhirapi cāritram griha-médhi samédhayét.

5-6. A house-holder, adoring the Sacred Places of the Jinéśvara to which pilgrimages are made for expiation of sins, by love for community, temples of Jinéśvaras, pilgrimage, and worship, rightly acquires सम्यक्त्व Samyaktva,-Right Belief. By devotion towards persons of virtuous character, by the

practice of daily religious rites, and by the practice of austeries the house-holder acquires Right Conduct.

७ काले पाठादिभिर्ज्ञान-मशङ्काद्यैश्च दर्शनम् ।
मूलोत्तरगुणैः शुद्धै-श्चारित्रं भजते यतिः ॥ ७ ॥

7. Kālé pāthādibhi-r-jnānamaśankādyaiśca darśanam;
Mūlottara guṇaih śuddhai s-cāritram bhajaté yatih.

7. An ascetic devotes himself to ज्ञान Jñāna-Right Knowledge by study at the right time etc, to दर्शन Darśana, Right Perception, by avoidance of doubts etc. and to चारित्र Cāritra, Right Conduct, by faithfully observing the original and subsidiary vows.

८ इति रत्नत्रयाल्लेभे, हतमोहतमो नरैः ।
चिराद्गृहस्थैःसद्योऽपि, यतिभिः शाश्वतं पदम् ॥ ८ ॥

९ ये तु मोहग्रहग्रस्ताः, प्रमादस्य वशं गताः ।
अशरण्यैर्भवारण्ये, भ्रमितव्यं सदापि तैः ॥ ९ ॥

8. Iti ratna-trayāllébhé, hatamoha-tamo naraih;
Cirād grihasthih sadyo'pi yatibhih śāśvatam padam 8

9. Yé tu mohagraha-grastāh pramādasya vaśam gatāḥ;
Aśaraṇyai-r-bhavāraṇyé bhramitavyam sadāpi taiḥ. 9

8. In this way, after the acquisition of रत्नत्रय Ratna-traya, The Three Jewels, शाश्वतं पदम् Sāśvatam Padam, the Rank of Eternal Happiness, is acquired, even immediately by ascetics and after a long time, by householders who have dispelled the darkness of मोह Moha-Infatuation.

9. Those however, who have become enslaved by the grip of मोह Moha, and who are under the influence of प्रमाद Pramāda-Carelessness, always roam about helplessly in the forest of worldly existence.

Having heard the religious preaching, Jambū Kumāra became desirous of संयम Saṃyama,-Renunciation of the world. The venerable priest refused to give him दीक्षा Dikṣā,-Initiation into an Order of Monks-without the consent of his parents. When Jambū Kumāra was returning home, anxious of taking शीलव्रत Śila-vrata,-the Vow of Celibacy,-he saw, on the way, that राजगृह नगरी Rājagriha Nagari,-the town of Rājagriha-was surrounded by enemies and that stones were thrown by machines worked by servants of the King, sitting on the fortress. Thinking this event to be a source of impediment, Jambū Kumāra came back to Gaṇadhara Mahārāja Sudharmā Swāmī and took the Vow of Celibacy from him.

He, then, returned home and respectfully addressing his parents, he said. "O Father and Mother! I am desirous of taking भागवति दीक्षा Bhāgavati Dīkṣā,-Initiation into an Order of Monks-promulgated by the Jinéśvaras. Please, therefore, give me your consent. His parents replied. "You are our only son. We shall be helpless without you. In that case, what will be our condition? We are desirous of marrying you eight handsome girls. Fulfil, therefore, our well-cherished desires." Jambū Kumāra, well-considering the words of his parents, said, "I will marry the girls, if you are very keen about it; but in case, I am able to duly enlighten them in religious subjects, they will willingly accept दीक्षा Diksā, along with me. If however, I am not able to convince them, I will remain a house-holder." Jambū Kumāra, then, told the parents of his wives-elect, "I am anxious to have भागवति दीक्षा Bhāgavati Diksā," and eventually all of them informed their respective daughters "Jambū Kumāra is anxious to have भागवति दीक्षा Bhāgavati Dikṣā, after duly instructing you in religious subjects soon after his marriage with you." All the eight girls went to Jambū Kumāra, and said "We have already accepted you as our husband. You will be our Lord during this life. If however, such an union is impossible, we all of us will take भागवति दीक्षा Bhāgavati Dikṣā at your hands. In case, however, we become competent to attract you more and more towards

the pleasures of this world, you will have to become our husband. Otherwise, we will renounce the world, and take दीक्षा Dıkṣā along with your worthy self.'

On the auspicious day of his marriage, Jambū Kumāra sitting on a gorgeously-caprisoned elephant, and being fanned on both sides by milky-white yāk chowries, and with a large richly embroidered umbrella held over his head, went to the house of his fathers-in-law, and married the eight girls. He then returned home, under great celebration, along with his eight newly-married wives, and wealth amounting to ninety crore gold-coins was given by his fathers-in-law as his private property.

On the second day of his marriage, Jambū Kumāra took his eight recently-married wives, at Sun-set, to the seventh storey of his palatial building, for the purpose of instructing them in religious matters.

Now, it so happened that King विन्ध्य Vindhya, of जयपुर Jayapura, near विन्ध्यगिरि Vindhya Mountain, disregarding the birth-rights of his eldest son प्रभव Prabhava, gave away his whole kingdom to his younger son सुप्रभव Suprabhava.

Prabhava enraged at this insult, went to a पल्ली a Pallī, -a settlement of wild tribes,-became the head of five hundred robbers, and commenced robbery with them in neighbouring kingdoms and towns. There, Prabhava acquired two mysterious spells viz 1 अवस्वापिनी Avasvāpinī, sleep-producing and 2 तालोद्-घाटिनी Tālodghātinī, opening of locks.

Hearing that marriage-celebration of Jambū Kumāra had taken place on a grand scale, Prabhava, entered the house of ऋषभदत्त शेठ Risabha-datta Séth at Rājagriha during night, and having opened the locks by the तालोद्घाटिनी विद्या Tālo-dghātini Vidyā,-the art of of opening locks, and having put all the members of his family, to sleep by the अवस्वापिनी विद्या Avasvāpinī Vidyā,-the art of putting to sleep,-plundered his whole house with the aid of his five hundred comrades.

Prabhava then went to the place where Jambū Kumāra was instrucing his beautiful wives, sitting beside him, decorated with costly garments and precious ornaments, and he tried to induce all of them to sleep. Under the influence of the spell, the eight wives of Jambū Kumāra fell to sleep, and Prabhava, commenced taking away their ornaments, but it had no effect on Jambū Kumāra.

Meanwhile Jambū Kumāra made all the robbers immovable and they stood fixed like pictures painted on a wall. Prabhava, highly disquieted, said "O Jambū Kumāra! You teach me your स्वाम्भनीविद्या Stambhinī Vidyā,-the art of making objects immovable,-and I will teach you Avasvāpinī Vidyā and Talodghātinī Vidyā. Jambū Kumāra said " What use have I for these vicious arts ? I am going to instruct my eight wives during the night and renouncing all my wealth, I am going to take भागवति दीक्षा Bhāgavati Dīkṣā in the morning.

Prabhava was greatly astonished on hearing these words, and he said " Why do you abandon these various pleasures of the world, and take Dīkṣā ? Jambū Kamāra said " O Prabhava! These so-called pleasures of the world are like मधुबिन्दु Madhū-bindu, a drop of honey, Prabhava said ' What is that drop of honey ? Jambū Kumāra, thereupon, narrated the story of मधुबिन्दु Madhu Bindu and पुरुष Puruṣa,-the man.

THE STORY OF MADHU BINDU AND THE MAN.

A poor man started on a journey to a distant land, in company with a leader of a trading caravan for the purpose of acquiring wealth. On the way, the caravan was plundered by robbers. The poor man ran away. While running forward, he saw a huge furious elephant, quickly following his foot-steps with the object of injuring him. Out of fear of being killed, while looking around here and there, the miserable man fell into a well When falling into the well, he happened to take hold of a branch of a Banyana Tree, standing in close proximity of the well, and kept himself hanging there with the aid of

the branch of the tree. The man saw a large boa-snake in the centre, and four ordinary snakes in the four corners, with their mouths opened wide.

On looking upwards, the poor man saw one white and one black rat, biting off the branch of the Banyana Tree to which he had remained harging. On the tree, there was a large hive of bees from which the bees were flying out and stinging him. The elephant came up and began to shake the Banyana Tree. Thus, when the miserable man saw that the elephant was trying to pull down the tree, rats were biting off the branch of the tree to which he was hanging, and that there were large snakes underneath, he was greatly terrified.

But, eventually, on tasting a drop of honey falling into his mouth, he felt himself happy.

It is said—

१ विषयगणः कापुरुषं करोति वशवर्तिनं न सत्पुरुषम् ।
बध्नाति मशकमेव हि लूतातन्तुर्न मातङ्गम् ॥ १ ॥

1. Vaṣayagaṇah kāpurusham karoti vaśavartinam na satpuruṣam;
Badhnāti maśakaméva hi lūtātantu-r-na mātaṅgam.

1. Sensual enjoyments make a contemptible person submi-ssive, but they do not subdue a wise man. A thread of a spider's web, binds a mosquito only, but not an elephant.

२ ददाति तावदिमे विषयाः सुखं,
स्फुरति यावदियं हृदि मूढता ।
मनसि तत्त्वविदां तु विचारके,
क्व विषयाः क्व सुखं क्व परिग्रहः ॥ २ ॥

2. Dadāti tāvadimé viṣayāh sukham, sphurati yāvadiyam hridi mūḍhatā;
Manasi tāttvavidām tu vicāraké, Kva viṣayāh kva sukham, kva parigrahaḥ.

2. These sensual enjoyments give pleasure, so long as there exists bewilderment at heart. But, in the competent hearts of wise persons there is no room, for sensual enjoyments, for a desire for pleasure, and none for property.

At that time, a विद्याधर Vidyādhara -an aerial genius.-flying in the air, on seeing the miserable man hanging in the well, out of compassion for him, went to him and said "O worthy man! You take hold of my hand and resting on it, try to come out of the well." The miserable man said, "You wait for some time, and let this drop of honey fall into my mouth." The Vidyādhara told him repeatedly for a long time, but the miserable man did not leave off the transient pleasure of the taste of a drop of honey and he did not come out of the well. The vidyādhara then went away to his celestial abode, and the man suffered great agonies there.

Jambū Kumāra addressing Prabhava, said "In the same manner, O Prabhava! I am deeply engrossed in this unprofitable world for the sake of transient pleasure.

The उपनय Upanaya, Application of the story, is this:—

The miserable man is the man of the world, the dreadful forest is the worldly existence, the elephant is death; the well is the world of mortals; the boa-snake is hell; the four ordinary snakes are the four कषाय Kasāyas-Passions-viz क्रोध Krodha, Anger, मान Māna Pride, माया Māyā, Deceit, and लोभ Lobha, Greed; the Banyana tree is the allotted term of life; the two rats are the bright and the dark fortnights of the months; the honey-bees are the innumerable maladies of the body; the drop of honey is the taste of the sensual enjoyments; the Vidyādhara is the worthy Guru. He who renounces the unprofitable world, attains मुक्ति Mukti, the State of Final Beautitude Others, suffer the pangs of terrible miseries in hell like the miserable man of the story.

Prabhava then said "O Jambū Kumāra! having renounced your affectionate mother and father, your wives, and your

relatives, why do you accept the great vow of दीक्षा Dīkṣā Initiation into an Order of Monks? Jambū Kumāra said "Hear a story about the worthlessness of worldly pleasures from me"

The story runs as follows:—

In the city of Mathurā, a prostitute named Kubéra-sénā, after an intercourse with some unknown person, gave birth to a twin, consisting of one boy and one girl. After eleven days, the procuress said, "Children cannot be nourished at our house." You therefore leave them off at some deserted place." The prostitute, thereupon, having put on a ring of gold, inscribed with the name कुबेरदत्त Kubéra-datta and कुबेरदत्ता Kubéra-dattā respectively on the finger of the two children and having placed them in a wooden box, left the box swimming in the waters of river यमुना Yamunā, River Jamnā.

When the box came to सूर्यपुरनगर Sūryapura Nagara,-the town of Sūryapura,-two merchants of the town took it and on opening the box, one of them took the boy with him and the other took away the girl. In accordance with the inscription on the rings, the two children were named Kubéra-datta and Kubéra-dattā respectively. When both the children grew up to mature age, the merchants married them with each other. After marriage, when both of them happened to see each other's rings, while they were amusing themselves in their palatial building, Kubéra-datta on reading the names on the rings, thought that the relation between both of them must be that of a brother and a sister. Kubéra-dattā also thought so. Both of them, on inquiring from their respective parents were informed that both of them were obtained from a wooden-box rescued from the waters of the river Jamnā.

Kubéra-dattā, disgusted with the idea of having formed matrimonial relation with her own brother, renounced the world and became a साध्वी Sādhvī, nun,

Kubér-datta taking much commodity with him, went to Mathurā for the purpose of trading there. At Mathurā, Kubér-

datta kept the prostitute Kubéra-sénā, as his wife. By her, he had a male child.

In course of time Kubéra-dattā acquired अवधिज्ञान Avadhi Jñāna,-Visual Knowledge,-and on seeing this detestable connection, went to Mathurā, with the permission of her गुरुणी Guruṇi,-Chief Nun,-for the purpose of instructing them.

Kubéra-dattā, lived there in an Upāśraya near the house of Kubéra-sénā. With the idea of instructing her mother Kubéra-sénā, and her brother Kubér-datta, the Sādhvī Kubéra-dattā went to the house of Kubéra-sénā, and commenced rocking up and down the cradle in which the child was sleeping, saying. "O son of Kubéra-datta, sleep. O brother of Kubéra-datta sleep etc. On hearing such contradictory words of the Sādhvī, Kubéra-datta asked her "Why do you talk thus? Sādhvi Kubéra-dattā, then, showed him the ring with the name inscribed on it, and said, "This prostitute Kubéra-sénā is our mother, I am your sister, etc" In this way, she narrated the eighteen kinds of relations existing between Kubéra-sénā and the child.

Kubéra-datta was greatly asham·ed to hear it and he began censuring his own self for his improper conduct. He then gave away all his property in charity, and took भगवति दीक्षा Bhāgavati Dīkṣā,-Initiation into the Order of Monks-instituted by the Tīrthaṅkaras. Having practised severe austerities, Kubéra-datta went to heaven at the end of his life.

Kubéra-sénā, too, condemning her bad conduct, left off her profession of prostitution, became a श्राविका Śrāvikā,-a woman sincerely following the tenets of the Tīrthaṅkaras-and having rigidly observed the duties of a true Jain, she went to heaven."

On hearing the above narration of the story, Prabhava said, "O Jambū Kumāra! You are son-less. How will you have a prosperous future in your next life? Because,

It is said—

१ अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च।
तस्मात्पुत्रमुखं दृष्ट्वा, स्वर्गं गच्छन्ति मानवाः ॥ १ ॥

1. Aputrasya gati-r-nāsti svargo naiva ca naiva ca;
Tasmātputra-mukham dristvā svargam gacchanti mānavāḥ.

1. A son-less individual does not possess a prosperous future in the next life. He decidedly cannot go to heaven. Therefore, people go to heaven, after seeing the face of a son.

Jambū Kumāra said—

१ अनेकानि सहस्राणि कुमार-ब्रह्मचारिणाम्।
स्वर्गं गतानि राजेन्द्र! अकृत्वा कुलसन्ततिम् ॥ १ ॥

1. Anékāni sahasrāṇi kumārabr-ahmacāriṇām;
Svargam gatāni Rājéndra! a-kritvā kula-santatim.

1. O King! many thousands of bachelor religious students have gone son-less to heaven, without prolonging their continuous family.

Many persons with sons, go to hell. Now, Listen,

"In a beautiful city, named तामलिनी Tāmalinī, resembling the divine capital of Indra, there lived a wealthy merchant named महेश्वरदत्त Mahésvaradatta. He was daily practising sacred ablutions, sacrifices, oblations to the manes etc. He had a wicked wife named नागिला Nāgilā. On the funeral day of his dead father, the merchant killed a large bull, and was eating his flesh along with his family-members. At that time, a mendicant came there on a begging tour, but on seeing the merchant partaking of the flesh of a bull, he *returned back*, repeating the following verse:—

पुष्णाति स्वपितुर्मांसैः शत्रुमुत्सङ्गसङ्गिनम्।
विधत्ते च पितुः श्राद्धमहो मोहस्य विस्मितम् ॥ १ ॥

1. Pusṇāti svapitu-r-mānsaih śatrumutsaṅga-saṅginam;
Vidhattè ca pituh śrāddhamaho Mohasya vismitam.

1. See! this man gives oblation to his dead father, and he nourishes the boy-his enemy sitting in his lap-with the flesh of his own father. Look at the wonder of मोह Moha,-Infatution.

On hearing the mendicant speaking thus, the merchant went out of his house and asked him "O Muni! Why do you utter such useless talk? The mendicant replied "The paramour of your wife Nāgilā was your enemy. You killed him and he was born as a son to your wife. Your father, after death became this bull. You killed him and you are now eating his flesh. Besides, the bitch licking the bones of the bull, is your mother अंबा Ambā. She was beaten with a stick, and she is crying. I uttered this śloka with the object of instructing you.'

The merchant said "What is proof of the truthfulness of your words?" The mendicant replied"—

अन्तर्गृहं शुनी नीता जातजातिस्मृतिः सती ।
रत्नजातं तदेषा तन्नि-खातं दर्शयिष्यति ॥ १ ॥

1. Antargriham śunī nītā jāta-jāti-smritih satī;
Ratnajātam tadèṣā tannikhātam darśayiṣyati.

1. When this bitch is led into the house, she will show the heap of jewels buried in the ground, as she has acquired जातिस्मृति Jāti smriti,-Remembrance of former life." Saying so the mendicant went away. As fore-told by the mendicant, the bitch showed the valuable treasure. The merchant, considering the oblation to the manes as useless, commenced practising the Jaina Dharma preached by the mendicant.

On hearing the above-mentioned stories, Prabhava becoming enlightened in Jain Dharma, renounced the world and took Diksā along with his 500 comrades.

समुद्रश्री Samudraśri addressing Jambū Kumāra, said, " O Master! Beware that you may not become the recipient of sorrow, like the farmer बक Baka, by abandoning sensual enjoyments already in your possession. Now, hear the story about Baka farmer:—

STORY OF BAKA FARMER.

In a village named सुसीमा Su-sīmā, there lived a farmer named बक Baka. During the rainy season, he produced gram, wheat, Kodrava (inferior corn eaten by poor people) kidney beans and other kinds of corn in his field, and one day, he went to the house of his daughter at Mālavā, where he was fed with गुडमण्डक Guda-maṇdaka, large and very thin cakes made of wheaten flour and molases, by his daughter The farmer inquired " How is molasses prepared. " His daughter and other relatives replied, " Dig a well and then, grow wheat and sugar canes." Acting on the advice received from his daughter and others, the farmer, bought seeds for wheat-growing, went immediately to his native place, and commenced the plucking out of corn-plants grown in his field. When his relatives and acquaintances asked him the reason for his awkward behaviour, he said " I want to produce wheat and sugar-cane in this field. We shall eat sweet cakes prepared with molasses. We have become disgusted with the eating of such inferior corn." His relatives told him "Such corn will not grow in this land." Although remosntrated with a good deal by his relatives, the farmer did not care for their advice, but proceeded on with the work of up-rooting the corn-plants from his field He then commenced digging out a well. He dug out very low in the ground, but he could not get a drop of water from it The corn-seeds that he brought from his daughter's village were decomposed. The pulses and other inferior corn grown in his field, were up-rooted and thrown away. The farmer lost every thing by endeavouring to obtain an inappropriate article.

In the same manner, my dear husband, lest you may not

be deprived of the pleasure of sensual enjoyments of this world, and lest you may not become unhappy like the farmer Baka, by discarding your wives and other objects of enjoyment already in your pessession.

Jambū Kumāra replied "I am not like the greedy crow, who was very fond of flesh, that I may become unhappy. Now, hear the crow's story.

THE STORY OF THE GREEDY CROW.

A rutting elephant living on Mount विन्ध्य Vindhya, distressed with thirst, during summer, one day went to रेवानदी Révā Nadi,-River, Narmadā. There, his feet slipped down and he fell down into the river, like a huge mountain-peak tumbling down. On seeing that the elephant was dead, jackals came there, and began eating his flesh. They, then, made a big hole in the upper aperture of his body. Many crows used to enter the hole and feel themselves happy by eating his flesh. While one crow entering his body was busily engaged in eating away flesh from the interior of his body, the aperture of his body, contracting under the influence of heat, became closed up tight and the greedy crow remained inside.

With the advent of the rainy season, the dead body of the elephant was led into the great ocean. Constantly wet with cold water, the dead body became enormously swollen, the aperture opened wide and the imprisoned crow came out. As he looked around, he saw water everywhere. The distressed crow repratedly flied up and could find nothing but the dead body to sit on, but there was no end of the ocean. The dead body of the elephant, filled up with water was drowned into the ocean and along with it, the crow died by drowning

Jambū Kumāra addressing his wife said 'O Dear!

काकवत्करिणः काये, नारीदेहेऽनुरागवान् ।
कथं प्रिये ! न मज्जामि, सोऽहं मोहाम्बुधाविव ॥ १ ॥

1. Kākavat kariṇaḥ kāyé, nāridéhé'nurāgavān;

Katham priyé! na majjāmi so'ham mohāmbudhāviva.

1. O dear! How can I not be drowned in the Ocean of Moha, (infatuation) by attachment to the body of a female, like the crow attached to the body of the elephant?

पद्मश्री Padmaśrī addressing Jambū Kumāra said, "O dear husband! You may not perhaps become a loser in both ways like the monkey.

The story of the monkey runs as follows:—

STORY OF THE MONKEY.

King Arikésari of हस्तिनागपुर Hastināgapura, went, one day, for hunting along with a number of other kings in a distant country. While wandering from forest to forest, rain commenced to fall in heavy torrents, and the king had to seek shelter in a thick bower of creepers. When the rain ceased falling, he came near a lake. On seeing there a very handsome girl resembling a celestial maiden, the king was greatly delighted. The young girl well-decorated with valuable ornaments was taken by the king to his palace. There, he married her and made her, his chief queen. The king, then, began to enjoy the pleasures of the senses, like an Indra with his wife Indrāṇi.

Wheh the King Arikésari and his new queen, were one day, sitting in his picture-room, a juggler, amusing the public by his sports with a monkey, while going from village to village and town to town, came there, and commenced playing with the monkey. On seeing the queen, who was sitting on the lap of the king, the monkey did not jump about, and he did not dance. The juggler beat him a good deal, but to no purpose; the monkey kept staring only at the lotus-like face of the queen. The juggler became greatly embarassed The monkey kept weeping all the while.

On seeng the monkey, the queen said " O monkey! I remonstrated with you, but you became very avaracious. Now, be wise and dance. Leave aside your remorse. Do not weep.

Because,

गते शोको न कर्तव्यो, भविष्यं न च चिन्तयेत् ।
वर्तमानेन कालेन, वर्तयन्ति विचक्षणाः ॥ १ ॥

1. Gaté śoko na kartavyo, bhavisyam na ca cintayét;
Vartamānéna kāléna, vārtayanti vicakṣaṇāh.

1 One should not feel sorry for what is past, and he should not think about the future Clear-sighted persons, act in accordance with the present time.

खेदं मुक्त्वाऽधुना सद्यस्त्वं नृत्यं कुरु वानर ! ।
यादृशं क्रियते कर्म तादृगाप्नोति मानवः ॥ २ ॥

2. Khédam muktvā'dhuṇā sadyastvam nrityam kuru vānara!
Yādriṣam kriyaté karma tādrigāpnoti mānavah. 2.

2 O monkey! Leaving aside your grief, now dance immediately. Mankind obtains (a recompense) similar to the actions he does.

The monkey thus advised, pleased the king by wonderful dancing unfraudulently performed. Having satisfied the owner of the monkey with wealth, the king asked his queen, "Who is this monkey? and why did he weep? The queen said, 'O Lord! At Padmadraha, in the Nandana forest, there lived a couple-a male monkey and a female monkey. Becoming distressed with excessive heat, one day, the couple jumped into water, from the branch of a tree. Having fallen into water, the couple was transformed into a human couple a male and a female The monkey said, "As human beings, we shall have to work hard for cultivation and other trades; as beasts we shall have to suffer much hardship from exposure to cold, and

heat. Better, if we attain a celestial form. We will then enjoy all sensual pleasures. Let us, therefore, jump again into the water, and we shall assume celestial forms." Thereupon, the female said, "This existence is sufficient for both of us. We should now become very avaracious."

Because,

लोभमूलानि पापानि, रसमूलाश्च व्याधयः ।
स्नेहमूलानि दुःखानि, त्रीणि त्यक्त्वा सुखी भव ॥ १ ॥

1. Lobhamūlāni pāpāni, rasamūlā-sca vyādhayaḥ;
Snéha-mūlāni duhkhāni triṇi tyktvā sukhī bhava.

1. Evil deeds have avarice at their bottom; diseases have (derangement) of humours at the bottom, miseries have attach-ment at the bottom. Having abandoned the three (causes), be happy.

Forbidden repeatedly, he did not listen to the advice of his wife, but he jumped again into the water and was transformed as a monkey. He jumped again and again into the water but his apish form did not disappear "I am the female monkey transformed as a human female, who had been taken from the forest to your palace. This monkey became attached to the juggler. Now, seeing me, the monkey lamenting his own evil action, was weeping. I also recognised the same monkey." The queen having admirably observed her religious duties became very happy. The monkey remained miserable for a long time.

In the same manner, O Lord! having acquired the happiness of the pleasures of immense wealth and beautiful wives, you will become miserable like the monkey, desirous as you are of the happiness of the maiden Mukti, मुक्ति Liberation. You should not therefore abandon your wives, who are like divine damsels.

Thus ends the story told by Padmaśrī.

Jambū Kumāra then said, " People enjoying many varied pleasures are not satisfied like अंगारकारक Aṅgārkāraka.

THE STORY OF ANGĀRAKĀRAKA.

At the town of चन्द्रपुर Candrapura, there lived a charcoal-burner named चन्द्र Candra. One day in summer, he went to a forest with some quantity of water for the purpose of preparing coals. While preparing coals, the quantity of water he had with him, soon became exhausted. He became very thirsty at night and his mouth and palate dried up. While sleeping at night and afflicted with excessive thirst, he drank the whole quantity of water existing then in wells, tanks, rivers, and lakes, and finally went to a well in an arid place. Exceedingly distressed with unquenchable thirst, the charcoal-burner standing near a Banyana Tree, threw a bunch of straw tied to a rope into the deep well, and began to lick drops of water trickling from it. The charcoal-burner's thirst was not at all quenched by any means—

In the same manner, all human beings experiencing the pleasures of breast-feeding, sexual intercourse with women, and putting on of valuable clothes and ornaments, are not satisfied. But I am not anxious about the pleasures of this world.

पद्मसेना Padmasenā, then, said, " O husband ! being desirous of Mukti, मुक्ति-Emancipation,-you do not lose both, like the jackal, while abandoning the prosperous state acquired in this world. For instance—

THE STORY OF THE JACKAL.

A jackal acquired a piece of flesh in some forest. He went to the bank of a lake with it. Though desirous of eating that piece of flesh, the jackal on seeing fish thrown out of the current of water, became anxious to catch it out of ardent longing for it When the jackal leaving the piece of flesh on the ground, ran forward to catch the fish, the fish at once

entered the current of water. A kite taking hold of the piece of flesh by its powerful beak, flew high up into the sky.

The jackal losing both, was much grieved at heart.

In the same manner, while abandoning this wealth, you will lose the happiness of this world, as well as, that relating to the next world, like the jackal.

Jambū Kumāra, addressing, Padmasénā said "I will not become bewildered with attachment like the Vidyādhara Vidyunmāli and you also should not become bewildered like him. Now, listen to the story of the Vidyādhara.

STORY OF THE VIDYĀDHARA.

At the town of गगनवल्लभ Gaganavallabha, which beautified the northern row of वैताढ्यपर्वत Mount Vaitādhya, there were two Vidyādhara brothers, named Mégharatha and Vidyunmālī. One day, both the brothers assuming the apparel of a मातङ्ग Mātaṅga, a man of the lowest class, went to a मातङ्ग Mātaṅga, a Cāndāla (a man of the lowest class) in Vasantapura for the purpose of acquiring मातङ्गीविद्या Mātaṅgi Vidyā, because that Vidyā (art) is not obtainable without a marriage and association with the daughter of a Mātaṅga. With this idea in their mind they associated with Cāndālas. When they went there, the Cāndālas asked them, Who are you ? Why have you come here ? They replied " We are sons of a non-Aryan king of Sākétapur and we have been expelled from his kingdom. We have come here with the object of learning Mātaṅgi Vidyā (art). All of them were greatly pleased on seeing both the princes. They kept them with them, and married their daughters with them.

The elder brother Mégharatha remaining chaste, had all the household work done by his wife and by intimacy with her, he learned Mātaṅgi Vidyā, within a year, while his younger brother Vidyunmāli overcome with sensual desires, became deeply engrossed in the enjoyment of sexual pleasures with his wife. She became pregnant.

Mégharatha asked his younger brother Vidyunmāli· " Brother! Did you accomplish the Vidyā or not? Vidyunmāli then narrated an account of what happened with him and his wife. Mégharatha said " O stupid man ! Why did you defile yourself by your connection with a low caste barbarian woman? Vidyunmāli replied O virtuous, lovely brother! grant me pardon for this fault of mine. Out of affection towards me, you call for me after one year. I will subdue carnal desires and I will accomplish my Vidyā (art).

Mégharatha went away, and after a lapse of one year, he came back to call away his brother, but on seeing that his younger brother's cāndāli-wife was again pregnant, he rubuked him saying. " How is it that she is again pregnant? Vidyunmāli blushed out of shame, and requested his elder brother, for extension of his time-limit for one year more.

Eventually, Megharatha returned to his brother, after a lapse of three years, and seeing that his brother was deeply engrossed in sensual pleasures, he thought that Vidynnmāli would remain in the family of low-caste people, and he went away home without him.

Mégharatha, being disinterested and free from worldly desires, became fully conversant with Mātaṅgi Vidyā.

While Vidyunmāli remaining in the family of low-caste people, was in course of time, treated by them like a slave and had to execute servile orders without the least hesitation. Living in servile degradation in a dirty unhealthy house, Vidyunmāli became very miserable. After death, Vidyunmāli suffered terrible agonies in hell.

In the same manner, I am not engrossed in worldly pleasures like Vidyunmāli and you should not be fond of enjoyments of this world.

कनकसेना Kanakasénā then said, " Now accept my advice. Do not be greedy like the शङ्खधमक Śaṅkhadhamaka, conch-blower.

The story of the conch-blower runs as follows:—

THE STORY OF SAṄKHA-DHAMAKA.

There lived, in the town of Śāligrāma, शालिग्राम a farmer named कणकूट Kaṇakūta. He was the guardian of a field belonging to some other farmer. Remaining in the field, he used to drive away beasts eating away corn by blowing his conch. One day, Kaṇakūta went, at night, with his conch, for the protection of the field. During night, thieves running away with many cattle from a neighbouring village, came near the field. After a little while, the guardian of the field, frivolously blew the conch. The thieves, on hearing the sound of the conch, under the fear of being followed by watch-men of the town, went away leaving the cattle behind On knowing that the stolen cattle were left way by the thieves, the owners of the cattle came there in the morning, and took away their cattle to their respective villages. Kaṇakūta blew the conch daily, as usual.

One day, when the thieves were passing that way, they heard the sound of the same conch. They inquired as to who blew the conch daily. They came to know that the conch was daily blown by Kaṇakūta and they recognised him as the blower of the conch. Then, saying that, we were driven away by him on a previous occasion and deceived a great deal, they went to him and binding him hand and foot, they beat him so severely that he became unconsious. The thieves, then, robbed him of whatever he had.

Kanakaséṇā addressing Jambū Kumāra, said, " Dear! While desiring for superior wealth, you may perhaps be unhappy like the conch-blower.

Jambū Kumāra said " I am not stupid like the monkey. You may not be aware of his story, therefore, listen.

THE STORY OF THE MONKEY.

In the Vindhya mountain, abounding in beasts of prey of various kinds, there was a monkey, who was amusing himself constantly with his beloved female monkeys.

One day, a strong young monkey came there, and began to enjoy himself fearlessly, having sexual intercourse with the monkey's chief beloved. In due course of time, the chief female monkey, accepting the new paramour, used to enjoy unhesitatingly with him. She did not care a straw for her husband. Other female monkeys living near her, said, "This monkey has become old He is fit to be abandoned." Thinking that the new monkey was quile suit.ble, all the female monkeys remained under his shelter.

Because,

वृक्षं क्षीणफलं त्यजन्ति विहगाः शुष्कं सरः सारसाः
पुष्पं पर्युषितं त्यजन्ति मधुपा दग्धं वनान्तं मृगाः ।
निर्द्रव्यं पुरुषं त्यजन्ति गणिका भ्रष्टं नृपं सेवकाः
सर्वः स्वार्थवशाज्जनोऽभिरमते नो कस्य को वल्लभः ? ।। १ ।।

1. Vrikṣam kṣiṇaphalam tyajanti vihagāḥ śuṣkam saraḥ sārasāḥ,
Puṣpām paryuṣitam tyajanti madhupā dagdham vanāntam mrigāḥ
Nirdravyam puruṣam tyajanti gaṇikā bhraṣṭam nripam sévakāḥ
Sarvaḥ svārthavaśājjano'bhiramate no kasyaḥ ko vallabhaḥ.

1. Birds abandon trees whose fruits have withered; cranes abandon dried-up lakes; bees abandon a stale flower; deer abandon the forest region which has been burnt; harlots abandon a man destitute of wealth; servants abandon a dethroned king, every body rejoices at one's self interest. Who is not the favourite of any body ?

The old monkey used to fight with the new monkey. Then, the new monkeys thriving under the good will of the female monkeys, drove away the old monkey. While running away, the old monkey, distressed by thirst, cast his mouth into liquid bitumen, out of erroneous impression for water. He was being followed by monkeys and female monkeys. In order to extract his mouth from the bitumen, the monkey placed his front feet into the bitumen and then he placed his hind legs into it. His whole body became fixed into it, and he eventually died. Had the old monkey pulled out his mouth previously, without placing his feet into the bitumen, he would not have been killed.

Jambū Kumāra told his wives " I am not desirous of being drowned into the bitumen representing this Saṃsāra.

नभःसेना Nabhaḥsenā, then, said, " Dear husband ! by becoming greedy, you will become a loser and an object of laughing-stock like the old woman बुद्धि Buddhi. The story of the old woman Buddhi runs as follows:—

STORY OF THE OLD WOMAN BUDDHI.

In the village named नन्दिग्राम Nandigrāma there lived two old women named सिद्धि Siddhi and बुद्धि Buddhi. Outside the village, there was a यक्ष Yaksa a demi-god named भोलिक Bholika, who was giving away whatever was desired by his worshipper. Siddhi worshipped the Yakṣa with beautiful flowers in such a way, that he gave her two दीनारs Dinārs (gold coins) every day. Siddhi, leaving aside wooden utensils, now used to eat in gold utensils, and she had a big palace built for her.

On seeing Siddhi possessing wealth acquired through the gracious gift of the Yakṣa, Buddhi asked privately her friend Siddhi.

कुलक्रमागत स्वामी, दारिद्यं तावदावयोः ।
कुतो विभवपाथोधिः जलदेवीव वर्तसे ? ॥ १ ॥

1. Kula kramāgatam swāmī, dāridryam tāvayoḥ;
Kuto vibhava-pāthodhih jaladéviva vartasé?

1. O Sister! Poverty is hereditary in the family of both of us, how is it that you are now living like a goddess of the sea of Prosperity.

Siddhi then narrated before her, every thing as it actually happened. Buddhi. thereupon, worshipped the Yakṣa with flowers etc and having satisfied him, asked for his favour. The Yakṣa said " O Buddhi! What do you want? Buddhi said " Give me twice as much as you give to Siddhi. The Yakṣa gave Buddhi four gold coins daily. Knowing that Buddhi asked for four gold coins daily, Siddhi asked for double the quantity. Buddhi again requested the Yakṣa for twice as much.

Siddhi then thought "Buddhi, always asks for twice as much, in competition. I will now act in such a way that she will suffer the evil consequences of her rivalry with me"

Siddhi, then, told the Yakṣa in secret, ' You take away, one of my eyes. The Yakṣa took away one of her eyes in a moment.

Buddhi, then, requested the Yakṣa to give her double as much as was given to Siddhi. Buddhi was thereby rendered perfectly blind by the Yakṣa.

नोऽकारणरुषां सङ्ख्या, सङ्ख्याताः कारणाः क्रुधः ।
कारणेऽपि न कुप्यन्ति, ये ते जगति पञ्चषाः ॥ १ ॥

1. No'kāraṇaruṣām saṅkhyā, saṇkhyātāh kāraṇāh krudhah;
Kāraṇe'pi na kupyanti yé té jagati pancaṣāḥ.

1. The number of persons who are enraged without provocation is limitless; persons enraged under provocation are numerous; but, in this world, those who do not become angry, even with sufficient provocation, are rare.

तं नत्थि घरं तं नत्थि राउलं, देउलं पि तं नत्थि ।
जत्थ अकारणकुविया, दो तिन्नि खला न दीसंति ॥ २ ॥

2. Tam natthi gharam, tam natthi rāulam, déulam pi tam natthi;
Jattha a-kāraṇa-kuviyā do tinni khalā na disanti.

2. There is neither a house nor a kingdom, nor a temple where two or three wicked persons who are enraged without provocation, do not become visible.

ईर्ष्यया लभते जन्तु-रन्धत्वं परवश्यताम् ।
इहैवामुत्र नरकादिपुनर्दुःखमनुत्तरम् ॥ ३ ॥

3. Irṣyayā labhaté jantu-randhatvam paravaśyatām
Ihaivāmutra narakādi puna-r-duhkhamanuttaram. 3

3. By jealousy, a person acquires blindness and subsurvience to the will of another during this life, and on the other hand he acquires overwhelming misery of hell etc in the next world.

In the same manner, O Lord ! while trying to get a high and higher prosperous state, you will meet with a misfortune, like the old woman Buddhi

Jambū Kumāra replied, O sweetheart ! I will not, like a well-bred horse, go along a wrong path. Now, Beloved of the gods! hear this story.

THE STORY OF THE HORSE.

In the town of वसन्तपुर Vasantapura, there was a very virtuous and dutiful king named जितशत्रु Jitaśatru.

One day, the king said, "Is there any body in my kingdom who is fully conversant with the examination of well-bred horses ? Thereupon, persons experienced in the training of horses and charioteering, brought before him, out of a number of horses, a thorough-bred horse, and said "The kingdom of the king, in whose territory this horse lives, always prospers more and more, in every way. Kings bow down before that sovereign. That sovereign is not vanquished by others."

The king thought, "Where can this horse be kept, separately, and well-taken-care of ? Jinadās Śèṭh is compassionate and free from avarice. Let me therefore entrust him with the care of this animal." Jinadās was, thereafter, called to the presence of the King, and entrusted with the care of the horse. Jinadās took the horse to his house and having built a four-storeyed building for him, kept him there and fed him with nourishing food and drink-materials As the horse gradually increased in growth, the prosperity of the kingdom went on increasing abundantly.

Jinadās Śéṭh, riding the horse, daily took him to a neighbouring lake for a drink and while returning home, he daily took the horse to the temple of Bhagavān Śri Ṛiṣabhadéva and went three times round the temple, and respectfully bowed down before the image of the Lord.

Thus, the horse did not go to any other place except the lake, the temple, and the house of Jindās, and he did not know any other path.

A hostile king knowing the horse to be the source of increase in prosperity of the kingdom, once said 'Is there any body here who will bring that horse to me ? I will give him five villages as a reward.' Thereupon, a servant of his palace, assuming the guise of a genuine Śrāvaka went to Vasantapura, with the permission of the king. There, he adored the Jinéśvara

with laudatory hymns and bowed down before Sādhūs. Jinadās thinking him to be an excellent Śrāvaka, took him to his house, and did much hospitality by abundant food and drink-material. At night, Jinadās, discussing religious matters with him, kept him constantly with himself.

One day, Jinadās happened to go to a neighbouring town on some business. The fictitious śravaka, taking advantage of this opportunity, joyfully mounted the horse and commenced journeying towards his town. The horse did not go to any other place, except the lake, the temple, and the house of Jinadās. He went to the lake, took his drink there, went three times round the temple, and returned to the house of Jinadās. He repeatedly did the same thing, over and over again; but did not go to any other place. The fictious śrāvaka disappointedly left away the horse and hurridly went to his town. He narrated the whole account of the horse before his king. The horse un-aware of any other place except the three places mostly frequented by him, went back to the house of Jinadās. On seeing that the horse returned to the house of Jinadās, out of his own will, the servants gave the full account of the abduction of the horse by the fictitious Śrāvaka, to Jinadās on his return home. The horse was, there after, receiving honour exceedingly from the wealthy gentleman as well as from the king. He became very happy. The merchant was also highly respected by the king, and he became very happy."

O dear! I am acquainted with only three paths viz ज्ञान Jñāna-Right Knowledge दर्शन Darśana,-Right Pereeption,-and चारित्र Cāritra,-Right Conduct, like the three paths of the thorough-bred horse of the story. I do not know any other path.

On hearning the above story narrated by Jambū Kumāra, his wife Kanakaśrī said "O Lord of my Life! Listen—

THE STORY OF TWO BROTHERS.

Two brothers started from हेमपुर Hémapura, on a journey to a distant country. In a forest, they saw an ant-hill with five peaks. On opening one peak of the ant-hill, they obtained an abundant quantity of highly delicious fresh drinking water. They drank the water and were highly delighted. The elder brother then told his younger brother "Now, let us open the other peak; saying so, they opened the second peak and acquired much wealth. On opening the third peak, they acquired silver, and on opening the fourth peak, they acquired abundant gold. Out of avarice, the younger brother tried to open the fifth peak. His elder brother said "Do not be greedy.

Because.

मूलं मोहविषद्रुमस्य सुकृताम्भोराशिकुम्भोद्भवः,
क्रोधाग्नेररणिः प्रतापतरणिप्रच्छादने तोयदः ।
क्रीडासद्म कलेर्विवेकशशिनः स्वर्भानुरापन्नदी,
सिन्धुः कीर्तिलताकलापकलभो लोभः पराभूयताम् ॥ १ ॥

1. Mūlam moha-visa-drumasya sukrutābhārośi kumbhodbhavaḥ
Krodhāgnéraraṇiḥ pratāpataraṇi pracchādanè toyadaḥ
Kridāsadma-kalè-r-vivékaśaśinaḥ sva-r-bhānurāpannadī
Sindhuḥ kīrtilatā-kalāpa-kalabho lobhaḥ parābhūyatām

1. Avarice is the root of the poison-tree मोह Moha. (Infatuation); it is like Agastya in drinking away the heap of good deeds; it is like fuel of tinder-sticks to the fire of anger; it is like a rain-cloud in over-coming the brilliance of dignity; it is a play-ground for quarrels: it is like a Râhu in eclipsing the brightness of discrimination; it is an ocean to the river of misfortune; it is like a young elephant in destroying the creeper of fame. Therefore, subdue avarice.

महीयसापि लाभेन, लोभो न परिभूयते।
मात्रासमधिकः कुत्र मात्राहीनेन जीयते ॥ २ ॥

2. Mahiyasāpi labhéna, lobho na paribhūyaté ।
Mātrāsamadhikah kutra, mātrāhinena jiyate. 2.

2. Avarice is not overcome even by immense acquisitions. How is it that a word having an excess of mātrā (like लोभ Lobha) is defeated by a word without the mātrā (लाभ Lābha.) That is to say, it is difficult to overcome avarice.

The elder brother said "Let the remaining peak be as it is. Do not open it. Although prohibited a great deal by his elder brother, the young man, out of avarice, began to dig open the fifth peak, and the elder brother, out of discretion stood at a distance. As the younger brother dug out the peak, a huge snake came out, emitting poison all around. The man was severely burnt and he became very miserable, for a long time.

In the same manner, desirous of the Happiness of Emancipation, you may not suffer the fate of the younger brother out of your avarice for more happiness.

Jambū Kumāra said " Darling-! I will not act like the multitude of parrots. Hear the story:--Some persons had placed tubed instruments near a village for the protection of their corn-fields. A multitude of parrots came and sat firmly over the instruments, keeping their legs stead-fastly clinging to the margins of the instruments, out of fear of falling down. The crowd did not fly away thinking themselves tightly bound down, although they were free.

But dear ! I am not like that multitude of parrots. I have cut the trammels of the bondage of Moha, and I will go where-ever I like.

Or, here, there is another story:—

STORY OF A TORTOISE.

A tortoise lived in a big lake on Mount Vindhya along with his family. One night, on seeing the Full Moon, on account of withdrawing away of the veil of moss over the water, he became greatly delighted. Then he thought, "Let me show this to my family-members." With this idea in his mind, the tortoise went to the bottom of the lake for the purpose of bringing his famlly-members to the spot. When the tortoise came there with his family-members, he saw that the hole in the moss through which he was able to see the moon, had already become closed up Then, wandering about excitedly, here and there, even with his eyes fixedly directed to the moon, he could not see the Full-Moon."

Having acquired जिनधर्म Jina-dharma, the principles of religion preached by the Jinésvars, capable of giving control over senses, and having acquired the adequate help of a worthy Guru, I will not abandon it.

Hearing this story, जयश्री Jayaśrī said "Worthy Master! Why do you deceive us like Nāgaśrī? Please hear her story:—

STORY OF NĀGASRI.

At a town named पद्मपुर Padmapura, there lived a king named केलिप्रिय Kélipriya. He used to hear new stories, by turns, from people, every day. One day, the turn of a Brāhmin came. He was stupid. The Brāhmin thought "What should I say? If I am not able to narrate a new story before the king, the wicked king will throw me into a prison."

On seeing the withered face of the Brāhmin, who was deeply engrossed in sorrow, a virgin daughter of his daughter said, "You do not be uneasy. I will go, and narrate the story."

The virgin grand-daughter of the Brāhmin then went to the king, and said, "O Lord! I will narrate the story, today.

instead of my father." The King said "Then, you narrate it." The virgin said—Here is the Story of Nāgaśrī:—

"*In this very town, there lived a Brāhmin named* नागशर्मा Nāgaśarmā, with his wife named सोमश्री Somaśri, and his daughter नागश्री Nāgaśrī.

Nāgaśrī was given in marriage with a high-class Brāhmin by her parents. Her parents went into a neighbouring town, for the purchase of materials suitable for her marriage-occasion.

When the virgin-girl was alone in the house, the betrothed Brāhmin came into her house. On receiving her would-be husband, she fed him nicely. Then, she told him to lie down on a comfortable bed-stead with soft bedding in it. She then, thought, "She is not justified in touching even the hand of her would-be husband, before the accomplishment of lawful marriage. There is ample room here. Let me therefore lie down here." So, she lied down innocently on the ground just near the bed-stead.

During sleep, the sleeping bride-groom accidently happened to tumble down on the innocent girl, who was lying there. He fell on her. Out of undue agitation of embarrassment, the terrified bride-groom instantly died.

The virgin-girl, then, thought "I am wicked. I was instrumental in his death. People will say that I killed him. What should I do ? What should I say if people knew it ? "

She then burried the dead body of the bride-groom into the ground, threw dust and earth over it, and having besmeared the ground over it with cow-dung, she made the place fragrant with perfumed waters and scented powders. The parents of Nāgaśrī returned home with materials for her marriage ceremony."

Having said this much, the Brāhmin's grand-daughter stood silent. The king asked her, "What happened next? The girl said " My time is over. I am going home. " The king asked her " How can I see that girl ? The Brāhmin's grand-daughter then replied " I am that very girl. I am an actress on the stage of this worldly play. The king said " Is whatever you say, true? She said " If the stories told before you by the people are genuine, then only. my story is, also such.' Saying so, she went away to her house.

Jayaśrī addressing Jambū Kumāra, said 'My dear husband! Why do you deceive us by story-telling, in the way Nāgaśrī did the king ?

Jambū Kumāra, thereupon, replied " I am not deeply engrossed in pleasures of this world like ललितांगकुमार Lalitāṅga Kumāra. Hear his story—

THE STORY OF LALITĀṄGA KUMĀRA.

There was a very powerful king named शतायुध Śatāyudha at a town named कन्दर्पकोशपुर Kandarpakośapura. He had a queen named लीलावती Līlāvatī.

One day, when queen Līlāvatī, decorated with costly garments and valuable ornaments, was sitting in a balcony of her palace, she saw a very handsome young man—an actual incarnation of Cupid-the God of Love-passing that way, riding a swift horse. Līlāvati fell in love with him as soon as she saw him and began to suffer from the pangs of Cupid.

Lalitāṅga Kumāra, also, on seeing her, fell in love with her. Thinking the wife of a king to be inaccessible for such purposes, Lalitāṅga Kumāra went home.

The queen suffering immensely from the pangs of love appeared as if captivated by an evil-spirit. The maid-servant of the queen, realizing the inner-most idea of her mistress said "I will bring that young man to you." The maid-servant went to Lalitāṅga Kumāra, the son of Samudrapriya Śéṭh, and said in private, "My mistress, queen Līlāvatī, is very anxious to have sexual enjoyment with you." He said "I am also desirous of her. When there is an opportunity, let me know it and I will come." The maid-servant informed her mistress accordingly.

The king, very seldom, went out, and so, such an oppor tunity was not possible. However, one day, getting a suitable opportunity, the maid-servant brought Lalitāṅga Kumāra, who had put on costly garments and valuable ornaments, to queen Līlāvatī. Mean-while, the king happened to arrive there. The maid-servant concealed Lalitāṅga Kumāra in a deep cess-pool in the palace, and told him, "Do not utter a word. The king is here. If he comes to know that you have come here with such an object, he will kill you by the point of a spear." Lalitāṅga Kumāra greatly terrified, remained there in complete seclusion. While he was there, the queen, out of compassion for him, used to give him food. Lalitāṅga Kumāra kept body and soul together by the meagre food given to him. But he became very miserable by experiencing the horrible stench of the cess-pool and by remembering the happiness of his family life.

During the rainy season, wafted away by the filthy water over-flowing from the cess-pool, over the conduit channel, Lalitāṅga Kumāra was dragged to the extreme end of the main cess-pool of the rampart of the town. His mother saw him there in a wretched condition. He had fainted. He was brought home in an unconscious state. He was brought to his senses by cold-water ablutions and other means. When Lalitāṅga Kumāra came to his natural state of health, his relatives asked him, "Where were you for such a long time?" Over-powered by shame, Lalitāṅga Kumāra could not utter a word.

After regaining his natural bodily vigour, however, when Lalitānga Kumāra was, one day, passing by the king's palace, he was again invited by queen Līlāvatī.

Jambū Kumāra addressing Jayaśrī, said "Dear! Do you think he will go there again? Jayaśrī replied "No, not by any means." Jambū Kumāra said "Lalitānga Kumāra may perhaps go, but I do not, in the least, desire the pleasures of this world acquired by association with females, which are pleasures, for which I will have to suffer the terrible miseries of hell." The moral of the story is this-Having come out from the embryo of a female, resembling a deep well, I do not desire the enjoyment of such happiness, becoming deeply engrossed like Lalitānga Kumāra, in pleasures of the senses, which are full of miseries in the long run.'

On hearing this story, Jambū Kumār's wife said "Dear husband! Please do not be in-considerate, like the fabulous bird, called मा साहस mā sāhasa, and hear the following story—

STORY OF MĀ SĀHASA.

When a powerful lion was quietly sleeping with his mouth wide open, in his cave on a high mountain, a bird called Mā Sāhasa, entering his mouth, began eating away, pieces of flesh adhering to the interval between his teeth, loudly proclaiming, at the same time, मा साहसं कार्षीः. Mā sāhasam kārṣīḥ-'Do not be inconsiderate.".

Thereupon, a man passing by, said "O bird! You loudly proclaimed "Do not be inconsiderate, and at the same time, you are doing an inconsiderate act of eating away pieces of flesh from the mouth of the lion! You appear to be stupid. You do not act in accordance with your speech. If the lion wakes up, while you are in his mouth, he will instantly kill you."

In the same manner, O dear husband ! abruptly abandoning the worldly happiness already acquired, you do not do the reckless act of practising penances, like the stupid bird. Self-control may, some day, torment you, like the lion.

Jambū Kumāra replied, Giving up evil association, I always seek after good companionship, like the royal chaplain सोमशर्मा Somaśarmā. Now, hear his story.

STORY OF SOMAŚARMĀ.

A king named Jitaśatru of क्षितिप्रतिष्ठित नगर Kṣitipratiṣṭhita Nagara, had a पुरोहित Purohita, (a domestic chaplain) named सोमशर्मा Somaśarmā.

Somaśarmā had three friends, viz. 1 नित्यमित्र Nitya-mitra- 2. पर्वमित्र Parva-mitra and 3. प्रणाममित्र Praṇāma-mitra.

The first friend नित्यमित्र Nitya-mitra, having played constantly together, was treated as a man of his equal status as a mark of respect towards him, and kept always with himself. The second friend पर्वमित्र Parva-mitra, was invited occasionally on holidays. While, the third friend प्रणाममित्र Praṇāma-mitra, used to exchange greetings of welcome with each other, when both of them happened to meet.

One day, King Jitaśatru was enraged with the पुरोहित Purohita, the domestic chaplain सोमशर्मा Somaśarmā.

Somaśarmā, afraid of the king's wrath towards himself, went to his friend Nityamitra for advice. Nityamitra said, " It the king is angry with you, the king's servants will come to my house and harass me. It is not advisable for you to stay here. Go away to some other place."

The Purohita then went to Parva-mitra, and sought his advice. He said " If the king comes to know that you are

staying with me, he will crush you and me, in an oil-mill, with our family-members. It is not desirable for you to wait here. Remain concealed somewhere else."

The Purohita, at last, went to the house of Praṇāma-mitra for advice, and said, "I am not taken care of, by my two friends. What should I do now? The Praṇāma-mitra said "Do not be afraid We shall become un-divided. We shall remain together. What will the king do to both of us? We shall go under the protection of some other sovereign." They went to the kingdom of another sovereign.

The उपनय Upanaya, (the application) of the story, is this-

The consequence of maturing of Karmas is like the king; the Jīva (the living being) is like the domestic chaplain of the king: this body is like the सहजमित्र Sahaja-mitra, friend born at the same time; all the relatives are like the पर्वमित्र Parva-mitra, a periodical friend; Dharma is like प्रणाममित्र Praṇāma-mitra, because it accompanies the Soul during the next life.

जीवस्य यः परत्रापि श्रियं यच्छति वाञ्छिताम् ।
ज्ञातिदेहौ विहायाहं, धर्ममाराद्धुमुद्यतः ॥ १ ॥

1. Jīvasya yaḥ paratrāpi śriyam yacchati vānchitām
Jñātidéhau vihāyāham dharmārāddhumudyataḥ.

1. Getting rid of kinsmen and renouncing the body, I will endeavour to adore the Right Dharma, which bestows the well-desired wealth (of संयम Samyama-Right Conduct-and मोक्ष Mokṣa, Emancipation) to the Soul even in the next world.

On hearing these nectar-like words of mundane indifference, प्रभव Prabhava, along with his five hundred comrades, and the eight newly-married wives of Jambū Kumāra, became free from all worldly desires."

The eight wives of Jambū Kumāra said:—

प्रमुखे सुखदैः स्वामिन्! परिणामेऽति दुःखदैः ।
इयत्कालं अहा कष्टं विषयैर्वञ्चिता वयम् ॥ १ ॥

1. Pramukhé sukhadaiḥ swāmin! pariṇāmé, tiduhkhadaiḥ
Iyat kālam ahā kaṣṭam! viṣayai-r-vancitā vayam. 1.

1. O Master! We have been woefully deceived for such a long time, by worldly enjoyments, which give pleasure in the beginning, but which give immense misery in the end.

आपदां प्रथितः पन्था इन्द्रियाणामसंयमः ।
तज्जयः सम्पदां मार्गो, येनेष्ठं तेन गम्यताम् ॥ २ ॥

2. Āpadām prathitaḥ panthāḥ indriyāṇāmasaṅyamaḥ;
Tajjayaḥ sampadām mārgo, yéneṣṭham téna gamyatām.2.

2 Want of control over senses is the path renowned for misfortune. Victory (over the senses) is the right road to prosperity. Therefore, go by which-ever path, it is desirable.

यस्य हस्तौ च पादौ च जिह्वा च सुनियन्त्रिता ।
इन्द्रियाणि सुगुप्तानि, रुष्टो राजा करोति किम् ॥ ३ ॥

3. Yasya hastau ca pādau ca, jihvā ca, suniyantritā;
Indriyāṇi suguptāni, risto rājā karoti kim. 3.

3. What does an enraged king do to him, whose hands and feet and tongue are held well under control, and whose senses are well-guarded.

तवद्विवाहसंबंधा–दन्त्रे तमसि मज्जनात् ।
उद्धृताः स्मस्त्वया यद्वा श्रेयसे सङ्गतं सताम् ॥ ४ ॥

अस्थितस्तत्त्वया एषः श्रितोऽस्माभिरपि त्वयम् ।
सदैव नेतर्नेताऽसि, त्वमस्मान् शिवपत्तनम् ॥ ५ ॥

4. Tattadvivāha sambandhā-dandhé tamasi majjanāt;
Uddhrutāh smastvayā yadvā śréyase saṅgatam satām. 4.

5. Asthita-s-tattvayā eṣah śrito' smābhirapi tvayam;
Sadaiva nétar-nétā'si, tvamasmān śiva-pattanam 5.

4-5. O Lord! By our matrimonial connection, with you, we have been rescued from being drowned in pitch-black darkness. Because, the association with good persons always results in happiness The path which you have adopted, has been accepted by us for ever. You are, now, our guide to the शिवपत्तन Śivapattana,-the abode of the Blessed Ones.

प्रभव Prabhava, also, thought—"Fie on us! that we are busy in snatching away, the wealth and property of others. I have acquired much sin by indulgence in robbery and gambling. Therefore, who knows what will be my future state?

Because,

चौर्यपापद्रुमस्येह वधबन्धादिकं फलम् ।
जायते परलोके तु चिरं नरकवेदना ॥ १ ॥

1. Caurya-pāpa-drumasyéh vadha-bandhādikam phalam;
Jāyaté paraloké tu ciram narakavédanā. 1.

1. The fruit (consequence) of the tree of robbery, is murder, imprisonment etc, in this world, and the anguish of suffering in hell for a long time, is produced in the next world.

Jambū Kumāra, with such delicate body, is ready to renounce immense wealth and such beautiful wives. "Therefore, I will surely adopt the path accepted by him." With this idea in his mind, Prabhava said "O magnanimous man? attracted

by your virtuous qualities, I will presently ask permission from my relatives and will positively follow you."

Thereupon, Prabhava and his comrades, eager with the noble idea of renouncing worldly enjoyments, were instantly set free from their bondage by the ruling deity; and they told Jambū Kumāra, "Having received the sanction of our relatives, we shall come with you, in the morning, for the purpose of receiving दीक्षा Dīkṣā, Initiation into an Order of Monks with you."

Jambū Kumāra said "The mind of living beings is very fickle.

Because,

क्षण सक्तः क्षणं मुक्तः क्षणं क्रुद्धः क्षणं क्षमी ।
मोहाद्यैः क्रीडयेवाहं, कारितः कपिचापलम् ॥ १॥

1. Kṣaṇaṃ saktaḥ kṣaṇam muktaḥ kṣaṇaṃ kruddhaḥ kṣaṇaṃ kṣamī;

Mohādyaiḥ krīḍayevāham kāritaḥ kapicāpalam. 1.

1. I was attached at one moment, released at one moment, angry at one moment, tranquil at one moment. I have, in this way been made the jesting activity of a monkey, by the dalliance of मोह Moha, Infatuation and

एकाग्रमनसा ध्याता, देवा अश्ममया अपि ।
अचिरेणैव तुष्यन्ति, किं पुनश्चेतनो जनः ॥ २ ॥

2. Ekāgramanasā dhyātā, devā aśmamayā api;
Acireṇaiva tuṣyanti, kim punaścetano janaḥ

2. Even idols of gods made of stone, are appeased in a short time, if they are meditated on with a concentrated mind, then, what about an intelligent being?

Therefore, you should not practise प्रमाद् Pramāda, Carelessness.

Carelessness with regard to 1 मज्जं Majjaṃ मद्यं Madyam, Intoxicating liquors 2. विसय Visaya विषय Visaya, Sensual enjoyment 3 कसाय Kasāya कषाय Kaṣāya, Passions 4. निद्दा Niddā निद्रा Nidrā,-Sleep and 5. विकहा Vikahā विकथा Vikathā, Irrelevant talk.

You should always act in accordance with your speech.

Prabhava, saying "We are ready to act accordingly", went home accompanied by his robber-comrades.

Having come to know that Jambū Kumāra was desirous of taking Dikṣā, along with his newly-married wives, his own parents, and his parents-in-law, he became ready to take संयमधर्म Saṃyama dharma,-the duties of an ascetic,-along with him.

Jambū Kumāra, having worshipped the Jinéśvara Bhagavān in accordance with due cremony, and having spent a large portion of his wealth in various ways for the welfare of human beings, mounted a handsome horse, and went to Śrī Sudharmā Swāmī accompanied by his wives and his parents who had put on costly garments and valuable ornaments, for the purpose of taking भागवति दीक्षा Bhāgavati Dīkṣā -Initiation into the Order of Monks,-instituted by the Tīrthaṅkaras.

Prabhava, having received permission from his relatives, went there, accompanied by his five hundred robber-comrades, with the object of receiving Dīkṣā.

Having respectfully gone round three times and having reverentially prostrated before Sudharmā Swāmin,-the fifth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra,-the virtuous Jambū Kumāra submissively requested him thus-O rescuer from the deep abyss of Saṃsāra! O Saintly helmsman! Save me and my family from the ocean of Saṃsāra by the bestowal of Bhāgavati Dīkṣā, which resembles a ship for crossing the fathomless abyss.

The mightly chief of the Congregation of Sādhus, thereupon performed the auspicious ceremony of bestowing Dīkṣā, on Jambū Kamāra and his family-members and on Prabhava and his five hundred comrades. Having given Dīkṣā to five hundred and twenty-seven persons, Sudharmā Swāmin uttered the undermentioned preaching:—

तथाहि—एके जीवाः संयमं सिंहतुल्या भूत्वा गृह्णन्ति शृगाला इव पालयन्ति; एके जीवाः शृगाला इव भूत्वा संयमं गृह्णन्ति शृगाला इव पालयन्ति; एके पुनः जीवाः शृगाला इव संयमं गृह्णन्ति सिंहा इव पालयन्ति; एके पुनः जीवाः सिंहा इव सुरवृत्त्या संयमं गृह्णन्ति सिंहा इव पालयन्ति। तेन भवद्भिश्चतुर्थभङ्गस्थै संयमो निरतिचारः पालनीयस्तथा यथा करतलगता मुक्तिरपि भवति। प्रमादो न करणीयः, प्रमादेन संसारे भ्रमणं भवति गृहीतसंयमानामपि।

Tathāhi-Eké jīvāḥ samyamam simhatulyā bhūtvā grihṇanti śrigālā iva pālayanti; eke jīvāh śrigālā iva bhūtvā samyamam grihṇanti śrigālā iva pālayanti; eke punaḥ jīvāh śrigālā iva samyamam grihṇanti, simhā iva pālayanti; eke punaḥ jīvāḥ simhā iva survittyā samyamam grihṇanti, simhā iva pālayanti.

Téna bhavadbhiscaturthabhasthaiḥ samyamo niraticārḥ pālaniyastathā yathā kara tala gatā mukti-r-api bhavati.

Pramādo na karaṇiyaḥ, pramādena samsāre bhramaṇam bhavati grihītasamyamānāmapi.

Namely:—Some persons becoming courgeous like lions take up the duties of an ascetic and observe there duties like jackals; 2 Some of them take up these duties like jackals, and observe them like jackals; 3. Some take up these duties like jackals and observe them like lions; 4. While some persons take up the duties of an ascetic, bravely like lions and observe them bravely like lions.

You should observe the संयम धर्म Saṃyama-dharma,-the duties of an ascetic,-bravely, without any defect what-so-ever in accordance with the fourth variety, in such a way, that मुक्ति Mukti,-Emancipation-soon becomes an object to be grasped by the palms of the hand.

You should not be negligent because negligence causes wandering in the Saṃsāra, even in the case of persons who have already taken up संयमधर्म Saṃyama Dharma,-the duties of an ascetic.

Because,

चउद्दसपुव्वी आहारगा वि मणनाणी वीयरागा य ।
होंति पमायपरवसा तयणंतरमेव चउगइया ॥ १ ॥

1. Cauddasa-puvvī āhāragāvi maṇanāṇī vīyarāgā ya;
Honti pamāyaparavasā tayaṇantaraméva caugaiā. 1.

1. Even ascetics well-versed in the fourteen Pūrvas, ascetics with Āhāraka Labdhi, ascetics with मनःपर्यवज्ञान Manaḥ-paryava Jñāna,-Mental Knowledge,-and ascetics who are exempt from passions, become wanderers afterwards in the four Gatis of this Saṃsāra on account of their becoming over-powered by negligence.

Jambū Muni, thence-forward, particularly practised severe austerities. It is for this very reason, that the great sage is daily praised in the following words, by many ascetics:—

नवणवई कंचणकोडीउ, जेणुज्झिया अट्ठयबालियाओ ।
सो जम्बूस्वामी पढमो मुणीणं, अपच्छिमो नंदउ केवलीणं ॥ १ ॥

1. Navaṇavaī kancaṇa kodiu jeṇujjhiyā attha ya bāliyāo;
So Jambū-swāmī, paḍhamo muṇiṇam, apacchimo nandau Kévaliṇam. 1.

1. Obeisance to Jambū Swāmin, the most excellent ascetic and the last Kévalin who abandoned the prosperity of a

wealth amounting to ninety crore gold-coins and eight newly-married wives.

Sudharmā Swāmin moving about from village to village accompanied by Jambū Swāmin and other ascetics, halted in outer pleasure-garden near चम्पानगरी Cāmpā Nagari, the town of Campā, like a leader surrounded by young elephants. Many persons arrived there for the purpose of bowing down before the lotus-like feet of the Saint, and of hearing his preaching.

On seeing people going to the pleasure-garden for the purpose of giving their respects to the Worshipful Saint, king कोणिक Koṇika, the son of श्रेणिकभूप Śreṇika Bhūpa, King Śreṇika, went there. The whole assembly, along with King Koṇika, went three times round the Venerable Saint, and sat there with the object of hearing the preaching.

The eminent teacher said:—

माणूसखित्तजाई, कुलरूवारुग्गमाउअं बुद्धी।
सवणं गहणं सद्धा; संजमो लोगंमि दुल्हाइं ॥ १ ॥

1. Māṇusa khitta jāi kula-ruvārug̃amāuam buddhi;
Savaṇaṃ gahaṇam saddhā, sanjamo logammi dulahāim.

1. In this world 1. Human existence 2. (Ārya) Kṣetra, 3. Excellent (maternal) family, 4. Noble lineage, 5 Beautiful appearance, 6. Excellent health, 7. Long life, 8 Intelligence, 9. Eagerness for the hearing (of Scriptures) 10 Absorption of what is heard, 11. Faith and 12. Self control, are hard to be obtained in this world

कौशेयं कृमिजं सुवर्णमुत्पलाद् दूर्वा च गोलोमतः।
पङ्कात्तामरसं शशाङ्कमुदधेरिन्दीवरं गोमयात् ॥ २ ॥

2. Kauśéyam krimijam suvarṇamutpalād dūrvā ca go-lomataḥ;
Paṅkāttāmarasam śaśāṅkamudadhé-r-indivaram gomāyāt.

2. Silk garment is produced from worms, gold from lotus, millet-grass from the hair of cows, day-lotus from mire, the moon from the sea, and a bee is produced from cow-dung.

At the end of the preaching, Koṇika embraced Śrāvaka-dharma preached by the Tīrthaṅkaras, and on looking at Jambū Muni and other disciples of Sudharmā Swāmin, he inquired out of curiosity:—

श्रीसुधर्मगुरो ! कोऽयं, द्विपेष्विव सुरद्विपः ।
सुधांशुरिवधिष्णेषु, त्रिदिवाद्रिरिवाद्रिषु ॥ १ ॥

शालिधान्यमिवान्नेषु, कल्पद्रुम इव द्रुषु ।
अम्भोधिष्विव दुग्धाब्धि-श्चम्पकं कुसुमेष्विव ॥ २ ॥

हिरण्यमिव लोहेषु, रसेष्विव सुधारसः ।
अद्भुतस्तव शिष्येषु, सविशेषः प्रदीप्यते ?॥ ३ ॥

1. Śri Sudharma Guro! ko'yam, dvipeṣviva sura-dvipaḥ;
Sudhānśurivadhiṣṇeṣu, tridivādririvādriṣu.

2. Śalidhānyamivānneṣu, Kalpa-druma iva druṣu;
Ambhodhiṣviva dugdhābdhiscampakam kusūmeṣviva.

3. Hiraṇyamiva loheṣu, raseṣviva sudhārasaḥ;
Adbhutastava śisyeṣu sa-viśeṣaḥ pradipyate.

1-3. O Sudharmā Guru! Among this group of your disciples, who is this disciple of yours, who shines out more brilliantly, miraculously like an Indra's elephant among elephants, like the Moon among meteors, like the celestial mountain (Mount Méru) among mountains, like rice among corn-grains, like कल्पद्रुम Kalpa-druma, the fabulous wishing tree among trees, like the Ocean of Milk among seas, like the Campaka flower (Michelia Champaca) among flowers, like gold among iron (objects), and like nectar, among objects of taste?

Sudharmā Swāmin, thereupon, narrated the whole account of the previous life of Jambū Muni, and especially of his severe austeries during previous lives, and said, " This ascetic acquired such prosperity on account of religious austerities, practised during previous lives."

Having heard this, the king greatly delighted, went to Campāpuri. The people, also, having received instruction in the Doctrines of the Tīrthaṅkaras, bowed down before the worthy teacher, and went home.

Sudharmā Swāmin, then going from village to village accompanied by Jambū Muni and other Sādhus, went to Śramaṇa Bhagavān Mahāvīra. Jambū Muni while studying under Gaṇadhara Mahārāja Sudharmā Swāmin, became well-versed in the eleven Aṅgas and the fourteen Pūrvas.

Sudharmā Swāmin appointed Jambū Muni as an आचार्य Ācārya, a great-scholar, during the tenth year after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra. Haviug entrusted the Ācārya Jambū Swāmin with the burden of (managing) the whole congregation, during the twentieth year after the Nirvāṇa of Sramaṇa Bhagavāna Mahāvīra, Sudharmā Swāmin went to मुक्तिपुरी Mukti-purī, the abode of Final Beatitude.

Then, Jambū Swāmin havig acquired केवलज्ञान Kevala Jnāna, Perfect Knowledge, and having enlightened numerous devout persons in religious matters, appointed Prabhava Muni as an Ācārya and having entrusted Prabhava Swāmin with the burden of (managing) the whole congregation, Jambū Swāmin, whose entire Karmas (desire for action) were at an end, went to मुक्तिपुरी Mukti-purī, after the lapse of sixty-four years from the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

मनः पराऽवधी श्रेण्यौ पुलाकाहारकौ शिवम् ।
कल्पत्रिसंयमा ज्ञानं नासन् जम्बूमुनेरनु ॥ १ ॥

1. Manaḥ parā'vadhi śreṇyau, pulākāhārakau śivam;
Kalpa tri samyamā jñānam nāsan Jambū mune-r-anu.

1. Manah paryava Jnāna 2. Parma Avadhi Jnāna, two series viz 3. Kṣapaka śreṇi and 4. Upaśama śreṇi, 5. Pulāka Labdhi 6. Ahāraka Labdh 7. Mokṣa 8. Jina Kalpa, 9. The three varietiei of Cāritra-dharma viz Parihāra-viśuddhi, Sūkṣma samparāya and Yathā khyata Cāritra and 10. Kevala Jnāna, became extinct after the demise of Jambū Swāmin.

Because, it is said,

मणपरमोहिपुलाए आहारगखवगउवसमेकप्पे ।
संयमतियकेवलिसिज्झयणा य जंबूमि वुछिन्ना ॥ २ ॥

घनागमैकप्रभवानि यस्य माधुर्याणि वचः फलानि ।
निषेव्य भव्या भवतापमौज्झनं, मुदे स जम्बूतरुरद्वितीयः ॥३॥

2. Maṇa paramohi pulāe āhāraga khavaga uvasame kappe;
Samyama tiya kevalı sijjhayaṇā ya Jambūmi vuchinnā.

3. Ghanāgamaika pravabhāni yasya mādhurya dhuryāṇi vacaḥ phalāni;

Niṣevya bhavyā bhava tāpa maujjham mude sa Jambū taru r-advitīyah.

2. Manah paryava Jnāna, Parama Avadhi, Pulāka Labdhi Ahāraka Labdhi, Ksapaka śreṇi, Upasama śreṇi, Jina-kalpa, three varieties of Samyama, Kevala Jñāna, and Siddhi pada, ceased with Jambū Swāmin.

3. May the unparalleled Jambū Tree, whose fruits sprung up as an indication of the arrival of the rainy season are in the form of speech abounding in sweetness able to remove the heat of the sufferings of the life of devout people resorting to it, become exuberant!

Jambū Swāmi was sixteen years old at the time of his Dikśā. He was an ordinary Sādhu for twenty years, and a Kevali for forty-four years. Jambū Swāmi, having appointed Prabhava Swāmi as the chief Pontiff, acquired Final Liberation when he was eighty years old.

The poet says:—

जम्बूसमस्तलारक्षो, न भूतो न भविष्यति।
शिवाध्ववाहकान् साधून्, चौरानपि चकार यः ॥ १ ॥

1. Jambū samastalārakśo, na bbūto na bhaviṣyati;
Śivādhvavāhakān sadhūn, caurānapi cakāra yaḥ.

1. There did not exist, and will not exist a watchman like Jambū who made even robbers, as ascetics walking along the path of शिव Śiva, Eternal welfare.

सम्यक्त्वशीलतुंबाभ्यां भवाब्धिस्तीर्यते सुखम्।
ते दधानो मुनिर्जम्बू, स्त्रीनदीषु कथं ब्रुडेत्? ॥ १ ॥

1. Samyaktvaśilatumbābhyām bhavābdhistīryate sukham;
Te dadhāno muni-r-Jambū, strī nadiṣu katham brudet?

1. The ocean of worldly existence is happily crossed by long gourds in the form of right belief and chastity. How can Jambū Muni bearing these (means) be drowned in rivers in the form of females.

Also,

लोकोत्तरं हि सौभाग्यं, जम्बूस्वामिमहामुनेः।
अद्याऽपि यं पतिं प्राप्य, शिवश्रीर्नान्यमिच्छति ॥ १ ॥

1 Lokottaram hi saubhāgyam Jambū Swāmi mahāmuneḥ;
Adyā'pi yam patim prāpya, Śivaśri-r-nānyamicchati.

1. The good fortune of the great sage Jambū Swāmi is really extraordinary. (As) the prosperity of Final happiness, does not desire any one else, even till now, after having acquired him as (her) husband.

CHAPTER III

ŚRUTA - KÉVALINS

NO. 3 ŚRUTA-KÉVALI ĀCĀRYA PRABHAVA SWĀMĪ

Prabhava, the elder son of King Vindhya of Jayapurī Nagarī located amidst the Vindhyā range of mountains, joined a band of robbers as his right of becoming the legitimate claimant to his father's throne had been set aside and the management of the affairs of the entire kingdom was entrusted to his younger brother.

Within a short time, Prabhava became the head of the gang, and the practised high-way robbery on a large scale in surrounding villages and towns, in company with his five hundred comrades.

There, he became competent in तालोद्घाटिनी विद्या Tālodghātinī Vidyā,-the art of opening locks,-and in अवस्वापिनी विद्या Avasvāpinī Vidyā,-the art of including sleep.

One day, having heard that extensive celebrations on a grand scale, were being performed in Rāja-griha, at the house of the millionair Śeth Riṣabha-datta, on the marriage occasion of his son Jambū Kumāra, the robber-chief Prabhava secretely entered the merchant's house at night with the object of plundering the immense wealth there; and having lulled all the family-members to sleep by means of his Avasvāpinī Vidyā, began to open all the locks by means of the Tālodghā--tinī Vidyā with the aid of his comrades. All the locks in the house were opened, and a large number of valuable articles were collected in heaps with the object of carrying them away whenever an opportunity of doing so occurred.

Now, it so happened that, Prabhava, entered the millioner's house, with the object of plundering it, during the same

night-the first night of meeting of Jambū Kumāra with his wives-in which Jambū Kumāra was instructing his newly-married wives in religious subjects on the seventh storey of the building.

Prabhava went to the place and on seeing Jambū Kumāra busily engaged in conversation with his wives, lulled Jambū Kumār's eight wives to sleep by means of his Avasvāpini Vidyā and tried to take away valuable ornaments and costly garments from their bodies.

Jambū Kumāra instantly fixed Prabhava and his comdrades to their respective places by means of स्तम्भिनी विद्या Stambhinī Vidyā, the art of making living beings and other objects immovable, so they were unable to take away their highly-desired booty.

Prabhava then told Jambū Kumāra "O Jambū! You teach me your Stambhinī Vidyā. I will show you my Tālodghātinī Vidyā and Avasvāpinī Vidyā.

Jambū Kumāra replied, "What is the use of these Vidyās (arts) to me? I am going to instruct my eight wives during the night, and renouncing all my wealth, I am going to take भागवती दीक्षा Bhāgavati Dīkṣā in the morning.

Prabhava was greatly astonished on hearing these words and he said "Why do you abandon these various pleasures of the world, and take Dīkṣā? Jambū Kumāra, thereupon, explained to him the transitoriness of the pleasures of this world, and Prabhava, having heard the stories and the entire line of discussion of Jambū Kumāra with his wives, made up his mind to renounce the world in the morning.

Prabhava, then, went to Gaṇadhara Mahārāja Sudharmā Swāmī and took Dīkṣā in the morning along with Jambū Kumāra and his eight newly-married wives, Jambū Kumāra's parents and parents-in-law, and his own five hundred comrades.

After Dīkṣā, Prabhava Muni studied the Twelve Aṅgas and the fourteen Pūrvas and practised severe austerities.

Prabhava Muni was thirty years old at the time of initiation. He remained an ordinary ascetic for forty-four years. Then, he was the Chief of the Jaina Saṅgha for eleven years. He died at an age of eighty-five, i-e seventy-five years after the Nirvāṇa of Śramaṇa Bhagavāna Mahāvīra. Prabhava Swāmī belonged to कात्यायन गोत्र Kātyāyana gotra.

One night, when the whole congregation of ascetic disciples was sleeping, an idea of undermentioned nature occurred at midnight in the mind of Prabhava Swāmī who was then in योगनिद्रा Yoga Nidrā, Somnolent condition induced by the practice of Yoga.—

"Who will be my successor as the head of the Congregation, capable of rescuing the Jaina Saṅgha, like a clever mariner and of expanding, like the Sun, the lotus-like Dharma preached by the Arhats?

When deeply engrossed in this thought, with the object of finding out a suitable successor, Prabhava Swāmin thought over the sadhus of his own congregation and the entire Jaina Saṅgha, and looking out with the aid of his highly illuminating superior knowledge, he could not find out a single individual radiant with the zeal of spreading the Dharma preached by the Tirthaṅkaras. He, therefore, turned his attention towards people of other doctrines, as a lotus deserves to be picked up even from mire, and he found out a well-known Brāhmin Paṇdit (scholar) named सय्यंभव भट्ट Śayyambhava-bhatta of वत्सगोत्र Vatsa gotra, as a most suitable individual whose Liberation was also in near future

Paṇḍit Śayyambhava was at that time busy performing various यज्ञs, Yajnas, Sacrifices at Rāja-griha.

Prabhava Swāmī, thereupon, went to Rāja-griha, and sent

two of his Sādhūs to the यज्ञशाला Yajña śālā,-sacrificial hall,-with instructions to request for food, and, as the Brāhmins will not give them food at that time, to leave the hall uttering the following verse.—

अहो कष्टमहो कष्टं तत्त्वं विज्ञायते न हि।
अहो कष्टमहो कष्टं तत्त्वं विज्ञायते न हि॥ १॥

1. Aho kaṣṭamaho kaṣṭam tattvam vijnāyaté na hi;
Aho kaṣṭamaho kaṣṭam tatvam vijnāyaté na hi.

1. Alas! fie on us, Alas! fie on us, True Knowledge is verily not found out;
Alas! fie on us, Alas! fie on us, True Knowledge is verily not found out.

As instructed, the Sādhūs went at meal-time to the sacrificial-hall, which was decorated with banners and flags of various shapes and colours, with portal arches of variegated flowers and leaves, where vessels containing sacrificial water for sipping were placed at different places near the main entrance, where religious students practising chastity were busy in kindling sacrificial fire, where a number of goats were tied to sacrificial post, where fire was blazing on the Védi-shaped sacrificial alter, where various sacrificial utensils filled with different kinds of oblation-materials, were carefully arranged, where numerous devout Brāhmins were sitting with the object of witnessing the sacrificial ceremonies, and the sacrificial-hall where a number of learned Brāhmins well-versed in sacrificial rituals were entirely occupied in offering different kinds of oblation-materials accompanied by utterances of various sacred hymns.

The Sādhūs stood at the main entrance of the hall and requested for food. The Brāhmins dismissed them without giving them any food. The Sādhūs, then, left the main entrance of the sacrificial-hall loudly uttering, as instructed, the verse "Aho kaṣṭam, aho kaṣṭam etc."

Śayyambhava-bhaṭṭa, the well-known sacrificial ritualist, who was sitting near the main-entrance, distinctly over-heard the verse recited by the Sādhūs and began pondering over it.

Knowing that the eminently virtuous Jaina Sādhūs, will not, under any circumstance, tell a falsehood, the mind of Śayyambhava-bhatta became very doubtful about the real nature of True Knowledge.

When the mind of Śayyambhava-bhaṭṭa became greatly disturbed with ideas about the real nature of True Knowledge, he inquired from the उपाध्याय Upādhyāya, the high-priest-who was in charge of sacrificial ceremonies, saying "What is the essence of True Knowledge? The Upādhyāya replied, "The real essence of True Knowledge is that the Védas are the bestowers of heaven and Final Beatitude. People conversant with the real nature of True Knowledle, confidently say that there is no other real essence of True Knowledge, except the Védas."

Śayyambhava-Bhaṭṭa, then, angrily said, "You are really deceiving innocent people like myself by saying that the Védas contain the real essence of True Knowledge out of your greed for sacrificial fees received from persons capable of paying for the expenses of the sacrifice. Because, these great sages, who are free from affection and hatred towards any object, who are perfectly disinterested and destitute of worldly belongings, and who are perfectly peaceful and compassionate, will never speak out a false-hood. Therefore, O wicked man! You don't seem to be a true teacher. You have cheated the world from your very birth. You really deserve to be punished now. However, O cheat! Say out the true nature of the real essence, accurately at it stands. Otherwise, I will cut off your head as there is no crime in punishing a wicked man." So saying, he drew out a bright sword from its scabbard. Śayyambhava-bhaṭṭa, raising up his sword, at the time, appeared actually as the God of Death, reading out a warrant of death in his hand.

The Upādhyāya, greatly agitated, with fear, thought "This man is ready to kill me. To day I have got the best opportunity to say out the true nature of the real essence as it stands. Besides, the Vēdas declare and it is our established custom, to say out the truth as it stands when the dangerous misfortune of decapitation faces us; otherwise, we cannot say it out under any other circumstance. I will disclose the truth to him and my life will be saved."

Thinking of his own welfare, the Upādhyāya said "Underneath the sacrificial post, an image of an अर्हत् Arhat, a Tīrthaṅkara of the Jainas, has been erected and it is worshipped secretly, down below. By the supernatural influence of the presence of this image, all our religious ceremonies relating to sacrifices are accomplished without any mishap, to our entire satisfaction.

"Otherwise, the great Sage Sidha-putra and the most devout Nāradaji will certainly ruin all the preparations for a sacrifice, without the presence of an image of a Tīrthaṅkara there."

The Upādhyāya then removed the sacrificial post and having shown him a diamond-image of the Tīrthaṅkara carefully preserved there, said, "The doctrine preached by the Tīrthaṅkaras represented by this image, is the real essence of True Knowledge. Sacrifices are only degrading. The doctrine preached by the Tīrthaṅkaras is full of compassion towards living beings. How can there possibly be any probability of a True Dharma in sacrifices involving the destruction of innumerable living beings? Alas! it is a pity, that we make a living by entrapping innocent people in our deceitful net-work of false belief! O worthy man! therefore, you carefully study the principles preached by the Tīrthaṅkaras, become a devout follower of those principles, and free us from our sins. O fortunate man! I have cheated you for a long time for the sake of filling my belly. Now, I am no longer your Upādhāya. May you be happy!"

Śayyambhava bhatta, bowing down before him, said " By explaining me the true essence, you have really become my Upādhāya (teacher)" and with these words he gave away all the gold and copper sacrificial intensils and materials to the Upādhāya, and set out in seach of the two Sādhūs. Ultimately, he reached the place where Sthavira Ārya Prabhava Swāmin was residing at पाटलीपुत्र नगर Pāṭali-putra Nagara, along with his numerous disciples.

Having done respectful obeisance at the feet of Prabhava Swāmin and other Sādhūs and becoming delighted by the benedictory expression धर्मलाभ Dharma-lābha-an expression generally used by Jaina ascetics, (meaning that every desirable object is attainable by the practice of Dharma (meritorious deeds)-Śayyambhava-bhaṭṭa, sat down there, and bringing his two folded hands in front of his forehead in such a way that the ten nails of his hands touched each other, as a mark of reverential saclutation, requested Sthavira Ārya Prabhava Swāmin thus:—O lord! Please explain me the real essence of True Dharma which may lead me to the path of Final Eman--cipation."

Prabhava Swāmin, then, said, " O worthy man! Abstention from injury to living beings is the only excellent Dharma and being capable of giving pleasure in future, deserves to be always thought of. Just as happiness is pleasing to one's soul, in the same manner, happiness is pleasing to another soul One should alway speak what is pleasing, measured, true, and untormenting to others One should not even tell a truth which is distressing to others. One should never take an object that is not given to him. Remain constantly contented. A contented man becomes a participator of Eternal Happiness even during this world. Wise persons abstaining from sexual enjoyment in every way, become splendid and powerful. Really speaking, sexual intercourse, is like a violent desire for the poison-tree of this Saṁsāra. Wise persons undesirous of re-births should

abandon all varieties of belongings, and becoming free from all desires towards his body, should always take delight in absorption in Universal Soul. One should always deliver his soul from the bondage of this Samsārā, by the practice of five great vows, namely, 1. अहिंसा A-himsā, Non-injury to living beings. 2. सत्य Satya, Truth. 3. अस्तेय A-stéya, Non-stealing; abstinence from theft. 4. ब्रह्मचर्य Brahmacarya, Celibacy; chastity and 5. अपरिग्रह A-parigraha, Non-possession of belongings."

Śayyambhava-bhaṭṭa, becoming acquinted with the true nature of the Knowledge of the Truth, became greatly alarmed with the bondage of this Saṁsāra Reverentially bowing down, therefore, at the feet of Ācārya Prabhava Swāmin, he respectfully, said "O worshipful master! I have till now, considered an untruth as the real essence of true knowledge, like a frantic man suffering from an excess of bile, erroneously taking a lump of clay for a piece of gold. I have to-day come to know the Truth, please therefore, do me the favour of giving me भागवति दीक्षा Bhāgavti Dīkṣā, Consecration into an Order of Monks preached by the Tīrthaṅkaras as it is the only means of support for an individual who is being drowned in the unfathomable ocean of this Saṁsāra ".

Śruta Kévali Prabhava Swāmin thereupon initiated Śayyambhava-bhaṭṭa into his Order of Sādhus.

No. 4 Śruta-Kévalin Ācārya Śayyambhava-Sūri.

At the time of his दीक्षा Dikṣā, Initiation, Śayyambhava-bhatta was twenty-eight years old. Observing penance of various kinds, he was not at all afraid of endurances, and thinking it to be the most effective method of destroying Karmas. he became more energetic in the practice of his religious duties. Shining brightly like the Sun, Śayyambhava Muni commenced fasting of one day, two days, three days, four days and more days at a time.

Serving faithfully the lotus-like feet of his Guru, the talented Śayyambhava Muni acquired a complete knowledge of Twelve Aṅgas with the fourteen Pūrvas, through the grace of his Guru. Knowing him to be thoroughly well-versed in Scriptural Knowledge, Prabhava Swāmī appointed Śayyambhava Muni as a pontif in his stead, and he himself remained in deep meditation.

When Śayyambhava-bhaṭṭa was initiated, his wife was young and pregnant. On seeing her quite young, people lamentingly said:—O! There can be no person more cruel-hearted than Śayyambhava-bhatta. He has foresaken his young and virtuous wife. Females pass their days comfortably without their husbands, only by a shelter from a son. But she has no son. What will happen with the wretched self of hers? When people compassionately asked her, "O good woman! Is there any possibility of a foetus in your womb? She replied "मणगम् Maṇayam, Somewhat" in Prākrit. The foetus was then of a few weeks' duration. But gradually the foetus developed more and more, and at the mature age, she gave birth to a son with a Moon-like face capable of giving delight to her bewildered mind. From the reply मणयम् Maṇayam, given by the wife of Śayyambhava-bhatta, the child was named मणक Maṇaka. The child nourished by the wife of Śayyambhava-bhaṭṭa, herself the mother and herself the foster-mother,-gradually began to walk about.

After the completion of eight years, the boy asked his mother " O mother ! You appear to be in the dress of a married woman, Where is my father ? She said " O child ! Your father has taken दीक्षा Dīkṣā, when I was pregnant. I have reared you up. O long-lived child ! You have not seen your father and your father has not even seen you. When one day, your father Śayyambhava-bhaṭṭa was performing यज्ञ Yajnas,-Sacrifices,-some Sādhūs came to him, and they gave him Dīkṣā." On hearing this, the boy became very eager to see his worshipful father. He, therefore, left his house with the permission of his mother.

Ācārya Śayyambhava-Sūri was at the time residing at चंपापुरी Campāpurī The boy, attracted as it were by the mass of his meritorious deeds, went there. Śayyambhava Sūri while going out of the town for a call of nature, saw the lotus-eyed boy coming from a distance. On seeing the boy, Śayyambhava Sūri became increasingly delighted by excessive affection, like the ocean on seeing the Moon, and the face of the boy on seeing the nectar-like appearance of the sage, immediately expanded with joy like the closed bud of the lotus-flower. The Ācārya then delightfully inquired " O fortunate child ! Who are you ? Where do you come from ? Whose son or grandson are you ? The boy said, " I am coming here from Rājagriha Nagarī. I am the son of a Brāhmin named Śayyambhava of Vatsa-gotra. When I was in my mother's womb, my father had taken Dīkṣā. I am wandering from town to town to find him out If you know my father Śayyambhava, please do me the favour of saying where he is. If I personally see my father, I am desirous of having Dīkṣā at his hands. I will have the same fate as he has.

The Ācārya replied, " O child ! I know your father. He is my friend. He and myself are bodily inseparate. You know, therefore, he is myself. O fortunate child ! You accept, therefore, Dīkṣā at my hands. The Ācārya thinking that he had

acquired a handsome disciple, took him to his Upāśraya, and initiated the highly intelligent child into his Order of Monks with due ceremony.

Then inquiring about the age-limit of Manaka Muni, the Ācārya Mahārāja knew that he had only six months left as his age-limit. He then thought, "How can this short-lived child acquire a knowledge of the Scriptures within such a short period of time.? Highly talented benevolent sages of former times have declared that saints with a knowledge of the fourteen Pūrvas or ten Pūrvas at least, can independently compose Sūtras embodying the essence of the Siddhāntas. An opportunity of instructing Manaka Muni in a short time has arisen, let me, therefore, compose a collection of the essence of the Siddhānta. " With this idea in his mind, Ācārya Śayyambhava Sūri composed a Sūtra named दशवैकालिकसूत्र Daśavaikālika Sūtra containing an essence of the Siddhāntas. The work was called वैकालिक Vaikālika, as it was composed during evenings, and it was called दशवैकालिक Daśa-vaikālika as it contained ten chapters. The most excellent and highly compassionate Ācārya Śrimān Śayyambhava-Sūri himself commenced the teaching of the Daśavaikālika Sūtra to Manaka Muni. Within six months, the whole sūtra was taught to him. At the end of that period, when Manaka Muni was on his death-bed, the Ācārya himself did all the ceremony of giving him vows of repentence and misgivings, and of admonishing him to keep his mind on the three gem-like objects of worship of the Jain Siddhānta viz शुद्धदेव Śuddha Déva, Pure God, शुद्धगुरु Śuddha Guru, Pure Teacher, and शुद्धधर्म Śuddha Dharma, Pure Religion.

At the death-time of Manaka Muni, when drops of tears flowed uninterruptedly from the eyes of Ācārya Mahārāja Śayyambhava Sūri like a shower of autumnal rains, the distressed and astonished Yaśobhadra Muni and other disciples, respectfully inquired " O worshipful master ! Why should there be such an improper behaviour on your part ? What inexplainable reason is there, that you are so much grieved at ?"

The Ācārya Mahārāja, then narrated the whole account of his son Manaka, from the time of his birth till his death, before Yaśobhadra Muni and his other disciples, and said at the end, "Though the boy was very young, he carefully observed all his religious duties in a short time, and died very peacefully absorbed in devout meditation. He was young in years, but he was fully matured with virtuous character. On account of this connection, tears flowed unawares from my eyes, because affection towards one's own son, is hard to be abandoned." Yaśobhadra Muni and other disciples, bowing down low before the Ācārya, Mahārāja, said, "O worthy master! why did you not inform us before, that he was your son? Had you even hinted a little that Manaka Muni was your son, we would have verified the saying that "The son of a Guru should be respected in the same manner as a Guru," by rendering service to him.

The Ācārya, being greatly rejoiced by these utteranees of his disciples, said:—"He has acquired a happy state by practising penance in the form of service to excellent ascetics practising severe austerities like yourselves. Had you known that Manaka Muni was my son, you would not have desired any service from him, and he would have erred, in his duty. Knowing Manaka Muni to be short-lived, I have composed Daśavaikālika Sūtra, containing an essence of the Siddhāntas, with the object of making him familiar with a knowledge of the Scriptures. It had been prepared for Manaka Muni. He had been duly instructed; Now I will place it in a suitable spot and have it concealed."

Knowing the idea of the Guru Mahārāja, the ascetics including Yaśobhadra Muni, told the Srī Saṅgha about the intention of the Ācārya Mahārāja of concealing the Daśavaikālika Sūtra in a suitable place. The Śrī Saṅgha approached the Ācārya Mahārāja, and requested him, "O worthy master! Let the Daśavaikālika Sūtra prepared for Manaka Muni, remain for the benefit of the whole world. Hence-forward,

many devout persons will be of mean intellect and short-lived, so, let them accomplish their object by taking advantage of the work by your grace, like Manaka Muni. Besides, let the ascetics be pleased by repeatedly hearing the Daśavaikālika Sūtra, which is like the pollen of the lotus of Sacred Knowledge."

It is said,

कृतं विकालवेलायां दशाध्ययनगर्भितम् ।
दशवैकालिकमिति-नाम्ना शास्त्रं बभूव तत् ॥ १ ॥

अतः परं भविष्यंति, प्राणिनो ह्यल्पमेधसः ।
कृतार्थास्ते मनकवत् भवतु त्वत्प्रसादतः ॥ २ ॥

श्रुतांभोजस्य किंजल्कं दशवैकालिकं ह्यदः ।
आचम्याचम्य मोदन्ता–मनगारमधुव्रताः ॥ ३ ॥

इति संघोपरोधेन श्रीशय्यंभवसूरिभिः ।
दशवैकालिको ग्रंथो, न संवव्रे महात्मभिः ॥ ४ ॥ इति

1. Kritam vikāla-vélāyām daśādhyayana-garbhitam;
Daśavaikālikamiti-nāmnā śāstram babhūva tat.
2. Ataḥ param bhaviṣyanti prāṇino hyalpa-médhasaḥ;
Kritārthāsté Manakavat bhavatu tvatprasādataḥ.
3. Śrutāmbhojasya kimjalkam Daśavaikālikam hyadaḥ;
Ācamyācamya modantā–managāra madhuvritāḥ.
4. Iti sanghoparodhéna Śrī Śayyambhava-sūribhiḥ;
Daśavaikāliko grantho na samvavré mahātmabhiḥ.

1. Prepared during evening hours and containing ten chapters, it became a canonical work named Daśavaikālika.

2. Hence-forward, people will be of little intellect, so, let them accomplish their object (Liberation) like Manaka by your grace.

3. Let the bee-like ascetics, having repeatedly tasted this Daśavaikālika (Sūtra) which is the किञ्जल्क Kinjalka,-Stamina of the lotus of the Ocean of Knowledge, rejoice.

4. Thus, by the interferance of Śrī Saṅgha, the treatise Daśavaikālika was not concealed by the great sage Śayyambhava-Sūri.

Śayyambhava-Sūri was born in Mahavira Samvat 36. He was initiated into the Order of Monks by Ārya Prabhava Swāmi when he was twenty-eight years old. After Dīkṣā, he was an Muni for eleven years, and a युगप्रधान Yuga Pradhāna, for twenty-three years more. He died when he was sixty-two years old i. e. during the ninety-eighth year after the Nirvāṇa of Śramaṇa Bhagavān Mahāvira. (Mahāvira Samvat 98.) (B. C. 429).

Ācārya Mahārāja Śrīmān Śayyambhava-Sūri, having appainted the well-versed highly intelligent Yaśobhadra Muni as his successor, passed his time in deep meditation.

No. 5 SRUTRA KÉVALIN ŚRĪMĀN YAŚOBHADRA SWĀMĪ.

Life as a house-holder 22 years; Acsetic Life-64 years; (out of this he was a Muni for 14 years; and a Yuga-pradhāna for 50 years, Total Age-limit 86 years. Svarge-gamana in Mahāvīra Samvat 148. Gotra-Tuṅgīyāyana gotra.

Sruta Kèvalin Śrîmān Yosobhadra Swāmi was an inhabitant of Pātalīputra. He was a Brāhmaṇa by caste. Having heard

the preachings of Śruta Kévalin Śrīmān Acārya Śayyambhavā Sūri, and having renounced the world at an early age, Yaśobhadraji took Bhāgavati Dikṣā—Initiation into an Order of Monks—at the pions hands of Śιuta Kévalin Śrtmān Ācārya Śayyam bhava Sūri in Mahāvīra Samvat 84. He studied the द्वादशाङ्गी (dvādaśāngī the Twelve Aṅgas of Jaina Canonical Literapure including caudasa pūrvāṇe चउद्दसपुव्वाणि the fourteen pūrvas from his Guru Mahārāja and, therefore, he was called a चोद्दपुव्वी cauda-pūrvā. He was very intelligent and well-versed in varieties of scriptural knowledge and in rituals. He was, therefore, appointed in his place-by Ācārya Mahārāja Śayyambhava Sūri as the Head of the Jaina church, in Mahāvīra Samvat 98. Śrīmān Yaśobhadra Sūriji had a very keen sense of a adequate preaching. He used to observe strict penances and used to move about to various localities where he was able to lead mumerous individuals to the Right Path by his extensive eaarning and excellent character. Yaśobhadra Sūri derived immense benefit by his constant association with Sruta Kévalin Ācārya mahāraja Śayyambhava Sūriji.

Ācārya Yaśobhadra Swāmi had two prominent disciples, namely 1. Śrī Sambhūti Vijayaji and 2. Śrī Bhadra-bāhu Swāmī both of whom became Cauda pūrvī (well-versed in the Twelve Aṅgas and fourteen Pūrvas).

Ācārya Yaśobhadra Swāmī belonged to Tungīyāyana-gotra. He had his dikṣā when he was twenty-two years old and he remained as an ascetic for 64 years. Out of these, he was a Muni for 14 years and as a Yūga-pradhāna for 50 years.

Ācārya Mahārāja Yaśobhadra Swāmī died in Mahāvīra Samvat 148, when he was 86 years old.

Ācārya Sambhūti Vijayaji and Ācārya Bhadra-bahu Swāmi were appointed conjointly as Head of the Jaina Church when Sruta Kévali Yaśobhadra Swāmī died in Mahāvira Samvat 148.

६. संखित्तवायणाए अज्जजसभद्दाओ अग्गओ एवं थेरावली भणिया -तं जहा-थरेस्स णं अज्जजसभद्दस्स तुंगियायणसगुत्तस्स अंतेवासी दुवे थेरा -थेरे अज्जसंभूइ विजए " माढरसगुत्ते, थेरे "अज्जभद्दबाहू " पाईणसगुत्ते थेरस्स णं अज्जसंभूइविजयस्स माढरगुत्तस्स अंतेवासी थेरे "अज्जथूलभद्दे " गोयमसगुत्ते ॥ थेरस्स णं अज्जथूलभद्दस्स गोयमसगुत्तस्स अंतेवासी दुवे थेरा-थेरे अज्जमहागिरी " एलावच्चसगुत्ते,' थेरे " अज्जसुहत्थी " वासिट्ठ-सगुत्ते ॥ थेरस्सं णं अज्जइंदसुहत्थिस्स वासिट्ठसगुत्तस्स अंतेवासी दुवे थेरा "सुट्ठियसुप्पडिबुद्धा " कोडियकाकंदगा वग्घावच्चसगुत्ता ॥ थेरा णं सुट्ठिय-सुप्पडिबुद्धाणं " कोडिय काकंदगा णं अंतेवासी थेरे "अज्जइंददिन्ने " कोसियगुत्ते ॥ थेरस्स णं अज्जदिन्नस्स कोसियगुत्तस्स अंतेवासी थेरे "अज्ज-दिन्ने " गोयमस्सगुत्ते ॥ थरेस्स णं "अज्जदिन्नस्स गोयमसगुत्तस्स अंतेवासी थेरे " अज्जसीहगिरी" जाइसरे कोसियसगुत्ते ॥ थेरस्स णं " अज्जसीहगिरी स्स जाइसरस्स कोसियसगुत्तस्स अंतेवासी थेरे " अज्जवइरे " गोयमसगुत्ते थेरस्स णं अज्जवइरस्स गोयमसगुत्तस्स अंतेवासी थेरे "अज्जवइरसेणे " उक्कोसियगुत्ते ॥ थेरस्स णं अज्जवइरसेणस्स उक्कोसिअगुत्तस्स अंतेवासी चत्तारिथेरा, थेरे "अज्जनाइले " १, थेरे "अज्जपोमिले "२, थेरे अज्जजयंते ३, थेरे "अज्जतावसे ४ ॥ थेराओ अज्जनाइलाओ अज्जनाइला साहा निग्गया, १, थेराओ अज्जपोमिलाओ अज्जपोमिला साहा निग्गया २, थेराओ अज्जजयंताओ अज्जजयंती साहा निग्गया ३, थेराओ अज्जतावसाओ अज्जतावसी साहा निग्गया ४ इति ॥ ६ ॥

6. Samkhitta-vāyaṇāé Ajja Jasabhaddāo evam théravalī bhassinya. Tam jahā-Thérassa ṇam Ajja Jasabhaddassa Tungiyāṇassa-guttassa anté-vāsī duvé thérā-Théré "Ajja Sambhūivijaé" Māḍharasa-gutté, théré 'Ajja Bhaddabāhū' Pāiṇasa-gutte Thérassa ṇam Ajja Sambhūi-vijayassa māḍhara-guttassa anté-vāsī Théré 'Ajja Thulabhaddé' Goyamasa-gutté.

—Thérassa ṇam Ajjathūlabhaddassa Goyamasa-guttassa

antévāsī duvé therā théré "Ajja Mahāgirī" Eilāvaceassa-gutté, théré "Ajja Suhatthī" Vāsiṭṭhasa-gutté. Thérassa ṇam Ajja Suhatthissa Vāsiṭṭhasa-guttassa antévasī duvé thérā "Suṭṭhiya-Suppaḍibuddhā" Kodıya Kākandagā Vagghā-vaccasa-guttā. Thérāṇam Suṭṭhiya-Suppadibuddhāṇam Kodıya-Kākandagāṇam Vagghāvaccassa guttāṇam antévāsī taéré "Ajja Indadınne" Kosiya gutté. Thérassa ṇam Ajja Indadinnassa Kosiya guttassa antévāsī théré Ajja Dinné Goyamasa-gutté. Thérassa ṇam Ajja Dinnassa Goyamasa-guttassa antévāsī théré 'Ajja Sīhagirī' jāisaré Kosiyasa-gutté. Thérassa ṇam Ajja Sīhagirīssa jāisarassa Kosiyasa-guttassa antévāsī théré 'Ajja Vairé' Goyamasa-gutté. Thérassa ṇam Ajja Vairassa Goyamasa-guttassa antévāsī théré "Ajja Vaïraséné" Ukkosiya-gutté. Thérassa ṇam Ajja Vaira séṇassa Ukkosia-guttassa antévāsī cattāri thérā.— Théré Ajja Nāilé 2. Théré Ajja Pomilé 3. Théré Ajja Jayanté 4 Théré Ajja Tāvasé. Thérāo Ajja Nāilāo Aija-Nāilā sāhā niggayā 2 Thérāo Ajja Pomilāó Ajja Pomilā sāhā niggayā 3. Thérāo Ajja Jayantāo Ajja Jayntī sāhā niggyā 4. Thérāo Ajja Tāvasāo Ajja Tāvasī sāhā niggayā iti. 6.

6. Commencing with Ārya Yaśobhadra, the sthavirāvalı runs as follows:—

1. Sthavira Ārya Yaśobhadra of Tungiyāyana-gotra had two ascetic-disciples viz—a. Sthavira Ārya Sambhūti Vıjaya of Mādhara-gotra and b. Sthavıra Ārya Bhadra-bāhu Swāmı of Prācīna-gotra.

2. Sthavira Ārya Sambhūti Vijaya of Mādhara-gotra had Sthūlabhadra of Gautama-gotra as his chief dıscıple.

3. Sthavira Ārya Sthūlabhadra of Gautama-gotra had two ascetic-disciples viz—a. Sthavira Ārya Mahāgiri of Elāpatya-gotra and b. Sthavira Ārya Suhasthī of Vāśiṭha-gotra.

4. Sthavira Ārya Suhasti of Vāsiṣtra-gotra had two ascetic-disciples viz-a. Sthavira Ārya Susthita—of Kotika-Kākandi-of Vyāghrāpatya-gotra-and b. Sthavira Ārya Su pratibaddha of Kotika-kākandī of Vyāghrāpaptya-gotra.

5. Sthavira Susthita and Supratibaddha of Kotika Kākandī of Vyāghrapaptya-gotra had an ascetic-disciple named Sthavira Ārya Indra-dinna of Kauśika-gotra.

6. Sthavira Ārya Indra-dinna of Kauśika-gotra had an ascetic-disciple Ārya Dinna of Gautama-gotra.

7. Sthāvira Ārya Dinna of Gautama-gotra had an ascetic-disciple Ārya Simhagiri of Kauśika-gotra.

8. Sthavira Ārya Simhagiri of Kaūśika gotra had an ascetic disciple Sthavira Ārya Vajra Swāmī of Gautama gotra.

9. Sthavira Ārya Vajra Swāmī had an ascetic-disciple Sthavira Ārya Vajraséna of Utkausika-gotra.

10. Sthavira Ārya Vajraséna of Utkauśika-gotra had four ascetic-disciples. viz. 1. Ārya Nāgila 2. Ārya Paumila 3. Ārya Jayanta and 4. Ārya Tāpasa. From Ārya Nāgila started the Ārya Nāgilā branch; from Ārya Paumila started the Ārya Paumila branch; with Ārya Jayanta, the Ārya Jayantī branch, and with Ārya Tāpasa started the Ārya Tāpasī branch.

NO. 6. ŚRUTA KÉVAL ĀRYA ŚRĪ SAMBHŪTI VIJAYA SŪRI

Life as a house-holder–42 years; Cāritra-paryāya (ascetic life) 48 years. (40 years as a Muni and 8 years as a Śruta Kévalin); Total Life-limit 90 years; Gotra Māḍhara gotra; Svarga-gamana Mahāvīra Samvat, 156.

Śruta Kévalin Śrīman Sambhūti Vijaya Sūri and Śruta Kévalin Śrīmān Bhadra-bāhu Swāmī were two eminent disciples of Śruta Kévalin Yaśobhadra Swāmī. Śrutakévalin Śrīmān Sambhūti Vijaya Sūri became the

Head of the church after the svarga-gamana of his Guru-He was the Guru of the highly virtuous last Śruta Kévalin—Śruta Kévalin Śrīmān Sthulabhadraji. He was very coolheaded, calm-minded, and highly religious. Even cruel persons, on coming into his presence, became docile by his tranquil face feeding them with the nectar of universal calmness. Śruta Kévalin Ācārya Śambhūti Sūri led . an exceldent ascetic life for forty eight years. He had forty disciples. Out of these, the under-mentioned twelve were highly respected sthaviras (ācāryas) viz 1. Nandanan-bhadra (नंदनभद्र) 2 Upananda (उपनंद) 3. Tisà-bhadra (तीसभद्र) 4. Yaṣobhadra (यशोभद्र) 5 Gaṇi-bhadra (गणिभद्र) 6. Pūrṇa-bhadra (पूर्णभद्र) 7. 8. Sthūla-bhadra (स्थूलभद्र) 9. Rijumati (ऋजुमति) 10 Jambū जंबू 11. Dīrgha (दीर्घभद्र) 12 Pāṇḍu-bhadra (पाण्डुभद्र).

Sruta Kévalin Ārya Śrīmān Sambhūti Sūri was the renowned Head of the Saṅgha (Congregation) for eight years. He went to Svarga स्वर्ग during the Mahāvīra Samvat 156. (B.C.)-371). Śruta Kévalin Ārya Śrīmān Bhadra-bāhu Śwāmi succeeded him as the next Head of the Saṅgha.

ŚRUTA KÉVLIN ĀRYA SRĪMAN BHADRA-BĀHU SWĀMĪ

Life as a house-holder 45 years; Cāritra paryāya (ascetic life) 31 years (17 years as a Muni and 14 years as an Śruta Kévalin) Total life-limit-76 years; Svarga-gamana Mahāvīra Samvat 170, Gotra-Prācīna gotra.

Śruta Kévalin Śrīmān Bhadra-bāhu Swāmī was a Brāhmana living at Pratisṭhāna-pura (modern Peṭhaṇa) in Deccan (Southern India). Being very intelligent and extremely fond of acquiring knowledge, he perseveringly studied, vyākaraṇa (grammar), nyāya (logic), tarka (philosophy), dharma-Śāstra (religion), jyotiṣa (astronomy) etc He soon acquired the rank of a very learned man. His fame spread in different directions. His knowledge of astronomy was extra-ordinary,

He had the good luck of coming in contact with Śruta Kévalin Yaśobhadra Swāmī In comparison with the extensive and deep knowledge of Śruta Kévalin Yaśobhadra Swāmī, the knowledge of Bhadra-bāhu Swāmī, seemed trifling like an article made of tin, in the presence of an article made of real gold. Gradually Bhadra-bāhu Swāmī knew the real essence of True Religion.

Bhadra-bāhu Swāmī had his dīksā at the pious hands of Śruta Kévalin Yaśobhadra Swāmī. Owing to his extra-ordinary abilities he was able to master the Fourteen Pūrvas. He also became very competent in astronomy and astrology.

Ācārya Bhadra-bāhu Swāmī had a brother named Varāha-mihira वराहमिहिर. Varāha-mihira had, also, taken Bhāgavatī Dīkṣā. On seeing that Bhadra-bāhu Swāmī was made an Ācārya and the Head of the Jaina Saṅgha by the Guru, on account of his extensive knowledge and superior natural powers, Varāha-mihira became enraged and having left off ascetic life, he began to maintain himself by fore-telling omens, preparing horoscopes etc, as he possessed sufficient knowledge of astronomy. But his hatred towards Jaina Sādhūs increased with his popularity, and he formed the evil habit of slandering Jaina Sādhūs and everything relating to the Jaina Dharma. Varāha-mihira practised a number of tricks with the object of spreading his own influence. The public believed in his fore-tellings and his fame spread in various directions. In course of time, Varāha-mihira received the respectful distinction of appointment as राज्यपुरोहित Rājya Purohitia.-Royal Chaplain-in the court of Nanda Rājā, and along with it, his animosity towards Jaina Religion went on increasing.

Nanda Rājā had a son born after a long time. Varāha mihira prepared a horoscope for the newly-born child and estimated the child's age so be one hundred years The king was greatly pleased. A large number of persons came to the

king, with presents of various kinds with the object of manifesting their rejoicing, as the king had a son during his old age, and also because, the child was said to be long-lived. Varāha-mihira had a suitable opportunity of taking a revenge. "He told the king:—All the people in the town have become pleased by the birth of your son, and a large majority of them have paid you their respects; but the Jaina Sādhu Bhadra-bāhu has not at all come. You may not perhaps be knowing. The king informed Śakaḍāla Mantri (the Chief Minister), to to make inquiries into the matter, Śakadāla Mantri had a talk with Bhadra-bāhu Swāmīji, on the matter of inquiry. Guru Mahārāja at once realised the whole situation. He knew that the ears of the king had been poisoned against him. With a cool head, the Ācārya Mahārāja said " Why should I needlessly come twice for one incident. The child will meet with death by the mouth of a cat on the seventh day, and I will come on that day for condolence." Śakaḍāla Mantri at once informed the king. The king was greatly astonished; on hearing different statements from Varāha-mihira and Bhadra-bāhu Swāmī, he became very anxious. He established diligent watch-guards around his palace, and he ordered all the cats to be driven away from the town, with the object of falsifying the statement of Bhadra-bāhu Swāmī. In the first place, the king had this son of his, during his old age, and secondly, the child was of royal blood Every humanly possible effort was done for the protection of the life of the child. But the inevitables of Fate, cannot be effaced by human hands. As had been previously fore-fold by Bhadra-bāhu Swāmījī, when, exactly on the seventh day, a wet-nurse, sitting near a door, with the newly-born child in her lap, was suckling the child, a fastening trap-bolt of the door with an engraving of a cat's mouth at its end, accidentally fell on the head of the sucking child, and he immediately died. Bhadra-bāhu Swāmī went to king's palace for condolence. He advised the king to have patience and fortitude. Explaining him the various phases of the different kinds of karmas and their

consequences in brief, the Ācārya Mahārāja was able to pacify the king's mind to a great extent. The king, however, told Bhadra-bāhu Swāmījī:—'Accordingly to your fore-feeling, the child died exactly on the seventh day, but your statement that the child will meet with death at cat's mouth is not true.' On a critical examination of the trap-bolt of the door it was found that there was a cat's mouth carved on it and that both the statements of the Ācārya Mahārāja were perfectly true in every respect.

By this incident, Varāha-mihira was greatly ashamed. His pride disappeared. He was help-less. He became disgusted with his books on Astrology and he thought of throwing all of them into deep water, but he was prevented from doing so by Bhadra-bāhu Swāmījī. However the animosity of Varāha-mihira particularly towards Bhadra-bāhu Swāmījī and towards Jaina Dharma went on increasing.

After a few days, Varāha-mihira died, and he was born as a Vyantara-déva. Remembering his previous animosity the Vyantara spread pestilence in the Jain Saṅgha (Congregation). People were greatly distressed by this un-expected calamity. On a persistent request of Śrī Saṅgha for the pacification of the terrors of pestilenee, Śruta Kévalin Bhadra-bāhu Swāmī composed उवसग्गहरं स्तोत्रम् Uvasaggāharam Stotram of seven verses. By the hearing, careful study, and deep meditation of the stotra, the molestation from the pestlence disappeared. The supernatural power of this stotra was so great that by repeating it a certain uumber of times, Dharaṇéndra (धरणेन्द्र)-the Indra of the Southern Row of Nāga Kumāra dévas-was obliged to come over to human habitations. People needlessly called him very often even for a trifling and undeserving work. At the request of Dharaṇendra, the worthy Ācārya Mahārāja removed the last two verses from the Stotra. At present, only five verses of the Stotra are available, The Uvasagga-haraṃ Stotra is full of miraculous powers. By deep study and constant repetition, the true meaning of the Stotra

can be easily grasped The stotra contains a स्तुति Stuti (a panegyric of Tīrthaṅkara Bhagavān Śrī Pārśva Nātha, his attendant yaksa (demi-god) named Pārśva, of Padmā Devi, and of Dharaṇéndra with various meanings. For a detailed description, the reader is refferred to any of the undermentioned* Commentaries.

Emperor Candra-gupta-the usurper of the Kingdom of Nanda IX, immediately after killing him-was highly impressed with the intelligence and extensive knowledge of Ācārya Mahāraja Śrīmān Bhadra-bāhu Swāmījī.

One day, Candra-gupta had sixteen dreams at night when he was in sound sleep. When Ācārya Mahārāja Śrī Bhadra-bāhu Swāmī very minutely and clearly explained to him all the fore-tellings, Candra-gupta was greatly grieved on hearing about the future miserable conditions that were very likely to befall him, during this life. Some say, that Candra-gupta entrusted his kingdom to the care of his son and that he himself took Dīkṣā.

Ācārya Mahārāja Srīmān Bhadra-bāhu Swāmī knew that there will be a dreadful famine for twelve years and so he went to Népāl with the object of commencing महाप्राणध्यान (Mahāprāṇa Dhyāna). Food and water became scarce. owing to famine. Some of the sādhūs went to southern districts. An unfortunate consequence of the famine was that sādhūs lost memory of texts of Āgamas How can there be hard study when food sufficient for filling one's belly cannot be obtained? Learning of any kind, gets forgotten, if it is not remembered repeatedly.

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* There are eight commentaries on Uvasaggaharam Stotra. viz (1) Brihad Vritti (2) Artha Kalpa-latā by Śrī Jina Prabha Sūri (3) Vritti by Jaya Sāgara Muni (4) Laghu Vritti by Purṇa Candra Sūri (5) Vi-vritti by Dwij. Śrī Pārsva-Jèva Gani. (6) Laghu Vritti of 850 verses in Jaina Granthāvali (7) Vritti by Harsa Kīrti Sūri, and (8) Vritti by Śrī Siddha Candra Gaṇi.

Prof. H. R. Kāpadiā* writes:—

"It was in the time of Bhadra-bāhu Swāmin that Magadha had to face the calamity resulting from a twelve-years famine. This seriously affected the study of the Jaina Saints who could hardly get sufficient alms even by begging from door to door. This resulted in their forgetting Diṭṭhivāya-a fact those saints became conversant with, when they assembled after subhikṣā had set in, and durbhiksā had disappeared. Thereupon, they sent a pair of Munis technically known as Saṅghāṭaka to Bhadra-bāhu Swāmin who was practising Mahā-prāṇa, Dhyāna in Nepal; for he was the only one who was then in a position to remember and teach Diṭṭhivāya. He, however, declined to teach Diṭṭhivāya on the ground that he was then engaged in practising Mahā-prāṇa-a dhyāna, he could not attend to during the twelve-year famine The two Munis, on their return, informed the Saṅgha accordingly. It thereupon, sent another pair of Munis, asking them to put a question to Bhadra-bāhu Swāmin as to the penalty prescribed for disobeying the order of the Jaina Saṅgha and to prescribe this very penalty to him for the same offence committed by him. The two Munis reached Nepal, and asked the desired question to Bhadra-bāhu svāmin. He answered:—"One who does not obey the order of the Jaina Church deserves to be excommunicated. Thereupon, the two Munis said that the Jaina Saṅgha assembled in Magadha had prescribed this very penalty to him inasmuch as he had refused to teach Diṭṭhivāya. Bhadrā-bāhu swāmin quckly realized the situation and conditionally agreed to teach Diṭṭhivāya.§ The underlying

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* Prof. H R. Kâpadiâ-canonical Literature of the Jainas chap IV. p. 71-73.

§ तम्मि य काले बारसवरिसो दुक्कालो उवट्ठितो । संजाता इतो इतो य समुद्दतीरे अच्छित्ता पुनरवि " पाडलिपुत्ते " मिलिता । तेसिं अण्णस्स उद्देसओ, अण्णस्स खंडं एवं संघाडितेहिं एक्कारस अंगाणि संघातिताणि दिट्ठिवादो तत्थि । " नेपाल " वत्तणीए य भद्दबाहुसामी अच्छंति चोद्दसपुव्वी, तेसिं संघेणं पत्थवितो संघाडओ " दिट्ठिवादं वाएहि " त्ति । गतो, निवेदितं संघकज्जं तं, ते भण्णंति—दुकालनिमित्तं " महापाणं " न पविट्ठो

condition was that he would neither talk to the taught nor the taught should talk to him-exchange a single word with him when he was engaged in teaching, or even otherwise, and that he would impart lessons by seven instalments during a day. This being agreed upon; 500 Jaina Sāddhus with two attendents for every one of them, came to Népāl, and tried to prosecute their studies. But all except Sthūlabhadra left the place as they could not face the situation.[1] He (Sthūlabhadra), too, could not completely master all the 14 Puvvas as for some reason or other Bhadra-bāhu Swāmin withheld the meaning of the last four Pūrvas from him.[2] Thus, the meaning of the last 4 Pūrvas got lost in Vīra Samvat 170 the year in which Bhadra-bāhu Swāmin died Later on, with the death of Sthūlabhadra, even the verbal embodiment of these four

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मि, इयार्णि पविट्ठो मि, तो न जाति वायणं दातुं, । पडिनियत्तेहिं संघस्स अक्खातं । तेहि अण्णो वि संघाडओ विसज्जितो–जो संघस्स आणं अतिक्कमति तस्स को दंडो ?। ते गता, कहितं, तो अक्खाइ–उग्घाडिज्जइ । ते भणंति–मा उग्घाडेह, पेसेह मेहावी सत्त पाडिपुच्छगाणि देमि "—

Cunni (part II p. 187) on Āvassaya.

1. उज्जुत्ता मेहावी सद्धाए वायणं अलभमाणा ।
अह ते थोवा थोवा सव्वे समणा विनिस्सरिया ॥ ७४१ ॥
एको नवरि न मुंचति सगडालकुलस्स जसकरो धीरो ।
नामेण थूलभद्दो अविहीसाधम्मभद्दो त्ति ॥ ७४२ ॥

2. Śrī Sthūlabhadra assumed the form of a lion, when his sisters—Yakṣâ and other sâdhvis went for **vandana** to him He wanted to to show them, the supernatural powers of the learning that he had acquired. When Bhadra-bâhu Swâmin came to know about this incident, he stopped giving lessons to Sthūlabhadra When Śrī Saṅgha requested the Guru Mahârâja to teach other Sâdhus the remaining Puvvas, he said. When a Sâdhu of Sthūlabhadra's ability became proud of his learning, what else can be expected othes? At last, at repeated entraties of the Saṅgha-he taught him the text of remaining four 4 Pūrvâs, and not their meanings, with the condition that he should not teach them to any other person.

Pūrvás came to an end, as he was debarred from teaching them to others.[1]

Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī was the vidyā-guru (instructor of sacred knowledge) of Sthūlabhadra Muni. He gave lessons to Sthūlabhadra in ten pūrvas and their meanings, and in text of the four remaining pūrvas, and not their meanings.

Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī was an eminent scholar of vast learning. He was an author of ten Nijjuttis (versified commentaries) in Prākrta on the following 10 works*:—

1 Āvassaya
2 Dasavéyāliya
3 Uttarajjhayaṇa
4 Āyārāṅga
5 Sūyagaḍāṅga
6 Dasāsuyakkhaṇḍa
7 Kappa
8 Vavahāra Śūtra
9 Sūrya prajnapti Sūtra
10 Ṛṣibhāṣita Sūtra

Besides these, he had composed Vyavahāra Ṣūtra, Dasāśrutaskandha, and Bṛhat Kalpa Sūtra.

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[1] अह भणइ थूलभद्दो अण्णं रूवं न किंचि काहामो ।
इच्छामि जाणिउं जे अहमं चत्तारि पुव्वाइं ॥ ८०० ॥
नाहिसि तं पुव्वाइं सुयमेत्ताइं विमुग्गहा हिंति ?
दस पुण ते अणुजाणे जाण पणट्ठाइं चत्तारि ॥ ८०१ ॥
एतेण कारणेण पुरिसजुगे अट्ठमम्मि वीरस्स ।
सयराहेण पणट्ठाइं जाण चत्तारि पुव्वाइं ॥ ८०२ ॥
Titthogāliya.

*आवस्सयस्स दसकालियस्स तह उत्तरज्जमायारे ।
सूयगडे निज्जुत्तिं वोच्छामि तहा दसाणं च ॥ ८२ ॥
कप्पस्स य निज्जुत्तिं ववहारस्सेव परमनिउणस्स ।
सूरियपण्णत्तीए वोच्छं इसिभासियाणं च ॥ ८३ ॥

Over and above these, Śrīmān Bhadra-bāhu Swāmî wrote Ogha-niryukti and Piṇḍa-niryukti.

Śrī Kalpa Sūtra, which is read every Year during the Paryuṣaṇā parva, was also composed by him from the Daśāsruta Khaṇḍa Sūtra.

Śruta Kévali Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī had his dîkṣā when he was 45 years old-He led an ascetic life for 31 years, out of which he was a Muni sādhu for 17 years, and for 14 years he was a Yuga Pradhāna. He belonged to Prācîna-gotra. He died at an age of 76 in Mahāvîra Samvat 170.

सिरिथूलभद्दसत्तम, अट्ठमगा महागिरी-सुहत्थी अ।
सुट्ठिअ-सुपडिबद्ध, कोडिअकाकंदिगा नवमा ९ ॥ ४ ॥

Sirithūlabhadda sattama 7 atthamagā mahāgiri-suhatthî 8 a
Suṭṭhia-supaḍibaddha Kodia-Kākandigā navamā 4.

७ तत्पट्टे श्रीस्थूलभद्रस्वामी
८ तत्पट्टे श्रीआर्यमहागिरि-श्री आर्यसुहस्तिनौ।
९ श्री आर्यसुहस्तिपट्टे, श्रीसुस्थितसुप्रतिबद्धौ।

7. Tatpaṭṭé Śrî Sthulabhadra Swāmî.
8. Tatpaṭṭé Śrî Ārya Mahāgiri-Śrî Ārya Suhastinau.
9. Śrî Ārya Suhastipaṭṭe Śrî Susthita Supratibaddhau.

NO 7. SRIMĀN STHŪLA-BHADRA SWĀMI.

Life as a house-holder 30 years; Ascetic Life 69 years. (Out of this period, he was a Muni for 24 years and as a Yuga-pradhāna for 45 years), Age-limit 99 years. Svarga-gamana in Mahāvīra Samvat 215. Gotra-Gautama-gotra.

At that time, the entire Bhārata-var.a (the Indian Peninsulā) was under the sovereignty of King Nanda IX (Navama Nanda.). His capital city Pātalīputra was very beautiful. The king had an extra-ordinarily intelligent prime-minister named Śakaḍāla. This Śakaḍāla had a wife named Lakṣmīvatī, two clever sons named Śrīyaka and Sthūla-bhadra, and seven daughters named 1 Yakṣā 2 Yakṣa-dattā 3 Bhūtā 4 Bhūta-dattā 5 Sénā 6 Véṇā and 7 Réṇā.

Śakaḍāla, being very wise and shrewd in the observance of his obligations, was the right-hand man of the king. No administrative work was done without his advice. Like the sons of a lion, both the sons of Śakaḍāla, were equally competent. Śrīyaka was specially appointed as a faithful body-guard of King Nanda IX.

An exquisitely handsome courtezan named Kośā, was enhancing the beautify of the town. The palatial building of Kośā had spread the fame of the town of Pātalīputra in all directions. Numerous travellers used to come to Pātalīputra for the purpose of having a look at the charming face of Kośā. In olden times, it was believed that courtezan females had a monopoly of wisdom. No one attempted to compete with her in dancing and singing. Highly pious ascetics even, were defeated by her bewitching eyes. Highly-bred princes and sons of millionairs were coming to her for learning moral discipline and wisdom. Kośā had such a wide reputation that no one was considered as competent without receiving her tution. She was considered so clever in dancing that after seeing her dance, people were slow in regaining their control over their senses. Kośā had a very handsome appearance coupled with her skill. When she let loose her braid of hair, her hair gave one impression of the King of Serpents. Her hands resembled a pod of lotus. The eyes of a deer seemed dim before her bright eyes.

Śakaḍāla also sent his elder son Sthūlabhadra to Kośā's

house. Kośā looking out from her balcony, saw a charming youth eighteen years old coming in the direction of her palace. The youth's charming face and grace attracted her heart. Kośā ordered a maid who was sitting near her to bring the youth into her house. The maid requested Sthūlabhadra to accompany her, but he said :-"I will only come if the mistress of the house herself, came to take me in." On seeing Sthūlabhadra's grandeur, Kośā came out and took him in with due respect.

Sthūlabhadra went to Kośā's house with the object of learning various arts and sciences. His father had made ample arrangement for money required for Sthūlabhadra. Gradually, while Sthūlabhadra was learning arts, he fell in ties of love with Kośā. Who will ever take a meal of Kodrava (an inferior kind of corn) after acquiring a dish of Kṣīra (rice-pudding) ? Kośā on her part, left out showing love towards any other person. There was love between Sthūlabhadra and Kośā as with a fish and water Sthūlabhadra would invariably look to Kośā and Kośā would do the same to Sthūlabhadra. The palatial building of Kośā was an ocean of worldly pleasures. Any one drowned in it, will never come out. Days and months passed on happily for them. Sthūlabhadra lived at the house of Kośā for more than twelve years.

There lived a Brāhmin named Vararuci in the same Pātali-putra Nagara. He was a believer in Wrong Belief. He was a poet, as well as, well-versed in grammar and discourse He used to go daily to the king's pàlace with one hundred and eight verses composed by himself and gain king's favour. Prime-minister Śakaḍāla did not like this as Vararuci was a non-believer. The king did not give anything to Vararuci. Thereupon, Vararuci went to the wife of Śakadāla and requested her that if the prime-minister Śakaḍāla praises my compositions, I will have my living. Śakaḍāl's wife persistently urged Śakaḍāla to praise Vararuci's compositions. The

pressure from a blind person, an infant, a female, or from a fool, is irresistible. On the next day, Śakaḍāla praised the composition of Vararuci, and the king becoming pleased, gave him 108 dinārs. Hence-forward, this went on happening daily. Śakaḍāla, one day, asked the king:—'O king! Why do you give away so much every day? The king replied :—I give him because you praise his composition. Śakaḍāla, then, said :- 'I am not praising Vararuci. I am only praising the original author of the excellent composition. All these verses are not Vararuci's own composition. They are composed by some other learned men. Even my own daughters know these verses. I will bring them before you to-morrow morning.'

The next morning Śakaḍāla had all his daughters seated behind a curtain, in the king's palace. His daughters had such wonderful memory that the first named Yakṣā remembered whatever she heard only once, the second Yakṣa-dattā remembered whatever was repeated twice; in this way, all his daughters used to remember things. As soon as Vararuci uttered the verses, all the daughters of Śakaḍāla repeated them one by one. The king did not give Vararuci any money. Vararuci was greatly ashamed. He made up his mind to take revenge on Śakaḍāla.

Vararuci now made another attempt for popularity. He fixed an apparatus in the waters of the Ganges and it was so arranged that on pressing it by his foot, a bag full of gold mohurs, would jump out and fall into his hands. He circulated a piece of information among the public, that "the deity Gangā Mātā becoming pleased by my eulogy daily gives me this bag of gold mohurs". Śakaḍāla had a scent of fraud in this. He made all inquires about this fraud, and informed the king accordingly. The king intended to make careful inquiries in the matter.

Vararuci fraudulently contrived to conceal the bag of gold mohurs daily in the yantra (apparatus) at night when the place was deserted by all human beings. Śakaḍāla informed a secret

spy with all circumstances of Vararuci and sent him to watch his movements. As soon as Vararuci concealed the bag of gold mohurs, the secret spy instantly took away the bag of gold mohurs, and handed it over to Śakadāla Mantri.

Vararuci was unaware of the bag of gold mohurs having been taken away. He went to the river in the morning and began to utter eulogic verses in accordance with his daily practice. The king, ministers, and a large multitude of people came there. Vararuci applied pressure to the yantra with his foot. But how can a bag of gold-mohurs come out when there was none in the yantra? When, however, Vararuci could not get the bag of gold-mohurs by pressure with his foot he tried with his hands; but then, also, he failed. Vararuci immediately knew that his trick was found out. It seemed from the features of the face of Śakaḍāla that he knew the secrect. Śakaḍāla, then, produced before Vararuci his missing bag of gold-mohurs. People, now, understood the fraud of Vararuci. Vararuci was greatly disappointed. Vararuci became more and more envious towards Śakaḍāla Mantri and he began to find out short-comings of Śakaḍāla Mantri.

Day and night, Vararuci was bent upon upon taking revenge on Śakaḍāla. The flame of Vararuci's wrath took a very bright form, and he lost his sleep. He thought, if Śakaḍāla had not exposed my fraud, how extensively could I have spread my popularity! People would have said—"Becoming pleased by the excellence of my composition of verses, even the Gaṅgā-maiyā (Mother Ganges) gives me a present of gold-mohurs." But my well-cherished intention was rendered fruitless like an ākāśa-pu.pa (a flower in the sky) by the skill of Śakaḍāla.

Preparations on a grand scale were going on for the marriage-ceremony of Śakaḍāla's younger son, Śrīyaka. Vararuci found this as a suitable opportunity for taking his revenge on Śakaḍāla. King Nanda IX was very fond of arms and ammunitions; so, Śakaḍāla was getting some weapons prepared at his house, to be given as a

present to King Nanda IX when he paid a formal visit to Śakaḍāla at his house during the marriage-ceremony. Vararuci took advantage of this wished-for opportunity. He gathered round him a number of young boys from the street, distributed some sweet-meats, baked peas, etc and taught them to sing the following verse.

न वेत्ति राजा यदसौ, शकडालः करिष्यति ।
व्यापाद्य नंदं तद्राज्ये श्रीयकं स्थापयिष्यति ॥ १ ॥

Na vétti rājā yadasau, Śakaḍālaḥ kariṣyati;
Vyāpādya Nandam tadrājyé Śrīyakam sthāpayiṣyati.

1. The king does not know, what this Śakaḍāla will do. Having killed Nanda, he will establish Śrīyaka on his throne.

Little boys under temptation of sweet-meats went on daily repeating the verse wherever they met.

King Nanda IX himself over-heard the verse, when he was going out for a ride, one day. The king became suspicious about Śakaḍāla. He immediately sent a secret spy to make inquiries at the house of Śakaḍāla. The massenger informed the king about the exact condition of things he saw at Śakaḍāla's house.

When Śakaḍāla-Mantri went to the king, the next day, to give respects to him, the king sat with his face turned away from him, out of anger. Śakaḍāla was informed that the king was very angry with him and that he was thinking of ruining Śakaḍāl's entire family. Śakāḍāla went home, explained all the circumstances to Śrīyaka, and ordered him—"To-morrow when I bend my head low before the king, at the time of giving my respects to him, you at once cut off my head On hearing this, Śrīyaka became speech-less. His whole body began to shake with terror. He told his father—"Even an assasin will not do such a cruel act, how can it be done by me?" Śakaḍāla explained, in detail, all the circum-

stances of his case, and said :–"I am a very old man, and am sure to die within two or four years. But by my death, our family will be saved from ruin. Besides, I will keep a virulent poison in my mouth and there will be very little pain to me."

The next day, as soon as Śakaḍāla bent his head low while giving respects to the King, Śrîyaka at once drew out a bright sword from its scabbard, and cut off his father's head. The King shouted–"Ah! Ah! Śrîyaka, What an improper act have you done?" Śrîyaka replied–"I have come to know that my father has become a traitor to the King, and, so, 'I killed him.' On seeing the faithful devotion of Śrîyaka towards himself, the King was greatly pleased, and he instructed Śrîyaka to take charge of his father's post. Śrîyaka said :-I have my elder brother named Sthūlabhadra, and he is suitable for the post." The King inquired. "How is it that your elder brother is never seen here? Śrîyaka replied.–'Mahārāja! He is living at Kośā's house. It is twelve years that he has been living there. The King sent one of body-guards to bring Sthūla-bhadra to his palace.

Sthūlabhadra came to King's palace. The King told him to accept the post of the prime-minister. Sthūla-bhadra informed the king that he would give a final reply after mature thinking. The King permitted him to do so. Sthūla-bhadra, thereupon, went into Aśoka-wādî and began to think :–' Ah! Why should there be a post of ministership for me? My father had a premature death on account of his minister's post. By accepting the post of a minister, one must please the King as well as the public. The burden of administerial work is so great that there is hardly any time left, for thinking about one's self.' Sthūlabhadra had experience about the ordinary course of happenings in this world. His sleeping soul awoke. His soul became tinged with true renunciation of worldly objects, on account of the premature death of his father, and as a result of serious thinking, Sthūlabhadra went to the King's palace, gave his blessing to the King, and went away.

Sthūlabhadra, then, took Bhāgavati Dīkṣā at the blessed hands of Śruta-Kévalin Ācārya Śrimān Sambhūti Vijaya Mahārāja. Being endowed with bright intellect, Sthūlabhadra Muni acquired much knowledge within a short time. Besides, he had perfect control over his senses.

Rainy season was drawing near. According to the customary practice of ascetics, Jaina Sādhūs are required to live at one place during the four months of the rainy season. Various sādhūs requested permission of the Guru Mahārāja to go to different places. One of them asked permission to remain in Kāyotsarga dhyāna (religious meditation with perfect renunciation of body) near the den of a lion, another, near the hole of a snake, and a third asked permission to remain on the central beam of a well. Sthūlabhadra Muni requested permission to live for the four months of rainy season in the chamber of enjoyments in the palace of Kośā. Guru Mahārāja fully cognizant of the gain, gave permission to them.

Kośā was much grieved on hearing the news of Sthūlabhadra's dīkṣā. Her mind became very uneasy. Her mother-the chief harlot-explained to her the customary dealings of a prostitute, but her pleadings had no effect on the mind of Kośā who was intoxicated with true love for Sthūlabhadra.

Kośā became exceedingly glad on seeing Sthūlabhadra Muni coming towards her house. Sthūlabhadra Muni came, uttered dharma-lābha (a benediction meaning that all the gains pertaining to this life and the next, can be acquired by doing meritorious deeds), and asked permission for a lodging in the chamber of enjoyments in Kośā's palatial building. Kośā said, "Dear! My own body is yours, why should there be any request at all for a lodging in my chamber? Sthūla-bhadra Muni said :—" Those former days of worldly enjoyments are gone. Now I have become a sādhu. I can come in only with your permission." Kośā thought :—

"It seems he has come here on account of his inability to bear the burden of the vows accepted by him. He will not say anything now on account of shame. But I will drown him in the pleasures of worldly enjoyments by my artful talk and by putting on fine garments."

Kośā began to please Sthulabhadra Muni with various kinds of delicious foods, savouries and drinks, different varieties of fruits and vegetables every day. She also tried to make the mind of Sthūlabhadra Muni unsteady by captivating him by wearing fine garments and brilliant ornaments and by amorous glances of her charming eyes, but all her efforts could not produce the slightest effects on the gallant Muni. What can worldly allurements do to a soul coloured with superior knowledge relating to the Supreme Spirit? All her endeavours to infatuate Sthūlabhadra Muni became perfectly unsuccessful like a lighted torch in the midst of water or like a plan of drawing a painting on the sky. Kośā prostrated herself low near the feet of Sthulabhadra Muni and earnestly entreated him to enjoy various pleasures of the world as before.

Sthūlabhadra Muni told Kośā:—"There is a vast difference in my present condition and in my former one, I have, now, become a Sādhu imbued with complete renunciation of worldly affections. I am to walk along the path of religious duty shown by Tīrthaṅkaras I have found this samsāra (worldly existence) worthless. Youth is fleeting like the fading of the colours of the evening sky, brittle like a broken piece of glass, and it is momentary like a decoration in a dramatic performance. I have for the present come here with the object of instructing you religious subjects By association with Sthūlabhadra Muni and by his excellent preaching, of morality, Kośā at last, abandoned her hereditary custom of prostitution, and accepted the religious faith preached by the Tīrthaṅkaras. She became a devout follower of Jaina Dharma. Over and above it, she took a vow that she would not accept any other person for sensual enjoy-

ment except the one who may be sent to her at the king's pleasure.

It is said :—

स्थूलभद्रः स्थूलभद्रः स एकोऽखिलसाधुषु ।
युक्तं दुष्कर दुष्कर-कारको गुरुणा जगे ॥ १ ॥

पुप्फ-फलाणं च रसं सुराणं मंसाणं महिलआणं च ।
जाणंता जे विरया, ते दुक्करकारए वंदे ॥ २ ॥

न दुक्करं अंबयलुम्बितोडणं, दुक्करं सरिसवनच्चिआइ ।
तं दुक्करं तं च महाणुभावं जं सो मुणी पमयवणंमि वुच्छो ॥ ३ ॥

कवयोऽपि गिरौ गुहाया विजने वनान्तरे, वासंश्रयन्तो वशिनः सहस्रशः ।
हर्म्येऽतिरम्ये युवतीजनान्तिके वशी स एकःशकटालनन्दनः ॥ ४ ॥

यऽग्नौ प्रविष्टोऽपि हि नैव दग्ध -श्छिन्नो न खड्गाग्रकृतप्रचारः ।
कृष्णाहिरन्ध्रेऽप्युषितो न दष्टो नाक्तोऽञ्जनागारनिवास्यहो यः ॥ ५ ॥

वेश्या रागवती सदा तदनुगा षड्भीरसैर्भोजनं
शुभ्रं धामं मनोहरं वपुरहो नव्यो वयः सङ्गमः ।
कालोऽयं जलदाविलस्तदपि यः कामं जिगायादरात्
तं वन्दे युवतीप्रबोधकुशलं श्रीस्थूलभद्रं मुनिम् ॥ ६ ॥

रे काम ! वामनयना तव मुख्यमस्त्रं
वीरा वसन्तपिकपञ्चमचन्द्रमुख्याः ।
त्वत्सेवका हरिविरञ्चिमहेश्वराद्या
हा हा हताश ! मुनिनाऽपि कथं हतस्त्वम् ! ॥ ७ ॥

श्रीनन्दिषेण-रथनेमिमुनीश्वरार्द्र-बुद्ध्या त्वया मदन ! रे मुनिरेष दृष्टः
ज्ञातं न नेमिमुनिजंबूसुदर्शनानां तूर्यो भविष्यतिनिहत्यरणाङ्गणे माम् ॥ ८ ॥

श्री नेमितोऽपि शकटालसुतं विचार्य, मन्यामहे वयममुं भटमेकमेव ।
देवोऽद्रिदुर्गमधिरुह्य जिगाय मोहं, यन्मोहनालयमयं तु वशी प्रविश्य ॥ ९ ॥

1 Sthūlabhadraḥ Sthūlabhadrah saéko'khilasādhuṣu,
Yuktam duṣkara duṣkara-karaks guruṅā jagé. 1

2 Puppha-phalāṇam ca rasam surāṇam am mamsāṇa mahiliāṇam ca
Jāṇantā jé virayā, té duṣkarakaraé vandé. 2.

3 Na dukkaram ambaya-lumbi-toḋaṇam na dukkaram sarisavanacciāi
Tam dukkaram tam cà mahāṇubhāvam jam so munî pamayavaṇammi vuccho. 3.

4 Ḳavayo'pi girau guhāyām vijané vanāntaré vasam śrayanto vaśinaḥ sahasraśaḥ.
Harmyé'tiramyé yuavatîjanāntiké vasî sa ékah Śakatāla nandanaḥ. 4.

5 Yo'gnaw praviṣto'pi hi naiva dagdhah schinno na khadgāgrakrita pracārah.
Kriṣṇāhirandhré'pyuṣito na daṣto nākto'ṅjanāgāra nivāsy-aho yaḥ. 5.

6 Véśyā rāgavatî sadā tadanugā sad-bhî rasai-r-bhojanam.
Śubhram dhāmam manoharam vapuraho navyo vayaḥ saṅgamaḥ
Ḳālo'yam jaladāvilastadapi yah kāmam jigāyādarāt
Tam vandé yuvatî-prabhodhakuśalam Śrî Sthūlabhadram munim. 6.

7 Ré Ḳāma! vāmanayanā tava mukhya-mastram
Vîrā vasanta pika pancama candra-mukhyāḥ
Tvatsévakā Hari-Viraṅci Mahéśvarādyā
Hā Hā Hatāśa! Muninā'pi katham hatastvam? 7.

8 Śrî Nandi.eṇa Rathanémi—muniśvarārdra-budhyā tvayā
Madana! ré munireṣa drṣṭah
Jnātam na Némimunijambū Sudarśanānām turyo bhaviṣyati nihatya raṇāṅgaṇé mām. 8.

9 Śrî Némito'pi Śakatālaputram vicārya manyā-mahé vayamamum bhatamékaméva;
Dévo'dridurgamadhiruhya jigāya moham yanmohanālayamayam tu vaśî praviśya. 9.

1. Sthūlabhadra is Sthūlabhadra,-he is the only one in the entire congregation of sādhus for whom (the syllable) " duṣkara. duṣkara kārako" i-e the doer of any extremely difficult act (used for him) by his Guru is suitable.

2. I pay homage to the doers of difficult acts, who renounce after having experienced the taste of flowers and fruits, of wine, of flesh, and of young females.

3. The plucking of a branch of mango-tree (by means of arrows shot one after another by Rathakāra who was enamoured of Kośā) is not difficult, and dancing on rape-seeds (done by Kośā on a flower fixed, a needle placed on a pile of rape-seeds) is not difficult. But he-that magnanimous soul-the muni who lived in a group of young females is the doer of a difficult act.

4. The poet says-There are thousands (of persons) living in dwellings on high mountains, in caves, and in solitary interior of forests, who are self-controlled, but one who was self-controlled in the vicinity of young females in an exceedingly beautiful palace, is the son of Śakadāla alone. 3.

5. One who was not burnt although he entered a flame of fire, who was not cut by a blow from the sharp-pointed edge of sword, who was not bitten although he lived in the hole of a black snake, and who was not stained although he lived in a chamber of collyrium.

6. The prostitute was full of affection, always obedient to him; diet was of six varieties of taste; there was a beautiful dwelling-place; also, charming body, and ah! a new combination of age; the time was that of the rainy season.

However, I pay my homage to Śrī Sthūlabhadra Muni-clever in instructing young females-who respectfully conquered Kāma (God of Love).

7. O Kāma (God of Love) A fair-eyed woman is your chief weapon; spring-time, Indian cuckoo, pañcama (the fifth note of the Indian scale of music) and the Moon are your chief warriors; Hari (Viṣṇu) Virinci (Brahma) Maheśvara (Śiva) and others are your servants. Alas! Alas! Bereft of hope! How are you destroyed even by a Muni? 7.

8. O Madana! (God of Love) you saw this muni with the same tender intellect that you saw Śrī Nandiṣéna, Ratha-némi and other Munis, but you did not know that, having killed you on the battle-field, there will be the fourth one besides, Némi Muni, Jambū and Sudarśana.

9. Having thought of the son of Śakaḍāla, we think the son of Śakaḍāla to be an only warrior, superior even to Śrī Némi-nātha as he being a god, conquered Moha after having mounted a fort on a high mountain, while the son of Śakaḍāla controlled him after having entered the dwelling-place of Moha.

There is a very interesting dialogue between Sthūlabhadra Muni and Kośā and an account of the life of Sthūlabhadra muni (1) in Sthūlabhadra's Siyala-veli by Paṇḍit Vīra-vijayaji Mahārāja (2) in a sajjhāya on Sthūlabhadra muni by Riṣabha-dās (3) in Sthūlabhadra Caritra (4) in Pariśiṣṭha Parva (5) in Upadeśa Prāsād, and other kindred works.

At the close of the rainy season, Sthūla-bhadra Muni came to his Guru mahārāja. The other three Sādhus also came. To them, the Guru Mahārāja said duṣkara meaning thereby, that the work done by them was difficult to be accomplished, while to Sthūlabhadra Muni, the Guru Mahārāja said "ati du.kara" meaning that the work done by Sthūlabhadra Muni was extremely difficult. The three sādhus became jealous of Sthūlabhadra Muni and thought that Guru Mahārāja gave greater respect to

Sthūlabhadra as he was the son of Śakaḍala Mantri. What a very wonderful exploit did he achieve in happily passing the whole rainy season at the house of a prostitute ? On the contrary, we alone have endured severe hardships. They decided to remain during the next rainy season at Kośā's house and passed the eight months previous to the rainy season with great difficulty.

With the advent of the next rainy season, the muni who was living near the den of the lion, requested Guru Mahārāja to give him permissiou of living during the four months of the rainy season at Kośā's house. Guru Mahārāja prohibited him from doing so, still however, he was determined with much obstinacy to go to Kośāś house. He went to Kośāś house, asked for her chamber of sensual enjoyments as a dwelling-place for the four months of the rainy season, and made it his temporary dwelling-place. Kośā immediately realized that the muni had come to her house on account of his animosity towards Sthūlabhadra Muni. Kośā fed him with excellent food and drink materials. She began to please him with amorous gesticulations and her excellent dance. The muni's mind became excited with the passion of sensual enjoyments by the amorous pastime and by putting on of garments and ornaments of Kośā. Who will not be burnt by fire ? Who will not be infatuated by wealth ?

On seeing the muni excited with sexual passion, Kośā told him-'I must have wealth" The Muni said "How can we be in possession of wealth ? Kośā told him-You go to Népāl and bring ratna-kambala (a costly shawl) from there." Even during the rainy season, the muni went to Népāl and having pleased the king of that country, he was coming back with the ratna-kambala. On the way, when he was passing through a colony of robbers, he was caught by them. At last, he returned with great difficulty to Kośās' house, along with the ratna-kambala. After a bath, Kośā wiped her body dry with the ratna-kambala brought from Népāl, and threw it away

into a cesspool. On seeing this, the muni who had taken so much trouble for it, said " Ah ! Ah ! Why do you throw away this costly ratna-kambala into a cesspool ?" Whatever plan Kośā intended to bring the bewildered muni to his right senses now came out successful. She told him-"Why are you not ashamed of throwing away your spotless cāritra dharma (ascetic life) for me-an embodiment of filth, foeces, urine, and other disgusting substances-although you have acquired a much-desired existence as a human being"? On hearing this excellment advice of Kośā, the bewildered Sādhu was happily saved from falling into a degraded condition. The muni expressed his thankfulness to Kośā, and having come back to Guru Mahārāja he took penance for this transgression from his accepted vow, and he began to practise severe austerities.

There was a terrible famine in the country, lasting for twelve years. Śrī Saṅgha met at Pātalīputra. Sādhūs distressed by scarcity of food began to forget the Siddhāntas. All the knowledge possessed by individual sādhūs was collected and arranged. Sacred Learning amounting to complete Eleven Aṅgas was thus collected, but the Twelth Aṅga containing Drṣṭi-vāda was forgotten. Śrutakévalin Ācārya Mahārāja Śrīmān Bhadrabāhu Swāmī was at Népāl at the time. Śrī Saṅgha sent two sādhūs to Népāl with object of informing him about the condition of affairs at Pātalī-putra, and of bring in him there. He refused to come to Pātalī-putra as he was practising Mahā-prāṇa Dhyāna there. Śrī Saṅgha was offended and a word was sent to Bhadra-bāhu Swāmī " What is the penalty for one who disobeys the orders of Śrī Saṅga ? Two sādhus were sent to Népāl with the message. Thereupon, Bhadrabāhu Swāmī replied "Sri Saṅgha should do me the favour of sending intelligent sādhūs to me for study. I will give them tuition seven times during the day." Śrī Saṅgha sent Sthūlabhadra and other intelligent sādhūs, to Nepāl for study. But as Bhadrabāhu Swāmī had very little leisure to attend to teaching as he was very busy with his Mahā-prāṇa Dhyāna, a large majority of

७ नैवेद्यपूजा Naivedya—pujā-Arranging sweet—meats before the image, and ८ फलपूजा Arranging ripe delicious fruits before the Image), and addressing his feudatory princes, the King said:— If your are my faithful brothers, you take the shelter of Jaina sādhūs. The feudatory princes of Samprati Mahārāja gladly accepted his order. A highly salutary result of this order was that with the spread of the fame of the Jaina Religion in various countries, the vihāra [perigrinations] of Jaina sādhūs in different localities became more easy.

One day at mid-night, an idea of spreading Jaina Religion in anārya [uncivilized] countries by sending Jaina sādhūs there, sprang up in the mind of Samprati Mahārāja. He sent some strong-willed persons under the garb of Jaina Sādhūs, to uncivilized countries and ordered them:-"You should always accept only food and drinks which are perfectly destitute of all the defects of the forty-two defects of food and drink materials, and you should preach the principles of the Jaina Religion, and you should explain them the Rules of Conduct of a Jaina sādhu and the nature of food and drink-materials acceptable to them.

Even uncivilized people, thinking that they may be the religious preceptors of Samprati Mahārāja, as they had been specially sent by himself, had great respect for them. They did not accept anything except pure food and drink-materials devoid of defect. They did their work with great devotion. After some time, these uncivilized persons also, became perfectly familiar with the Rules of Conduct of Jaina sādhūs, and the seeds of good behaviour towards deserving ascetics became deeply implanted in them.

Having made these uncivilized persons familiar with the rules of conduct of Jaina sādhūs, the devout Samprati Mahārāja, one day asked Daśa-pūrvī Ācārya Ārya Su-hasti Sūri:- "Worshipful Māster ! How is it that Jaina sādhūs do not move about in anārya (uncivilized) countries ? Guru Mahārāja replied:—"Anārya (uncivilized) persons being ignorant and unsympa-

thetic, there is practically no possibility of increase in (1) ज्ञान Jñāna-Right Knowledge (2) दर्शन Darśana-Right Belief and (3) चारित्र Cāritra-Right Conduct" Samprati Mahārāja, then, said:- "You once send your sādhūs there, and try to know how clever these people are. At the earnest request of Samprati Mahārāja, some intelligent and learned sādhūs were sent by Ācārya Mahārāja Ārya Su-hasti Sūri to these anārya (uncivilized) countries, and they were greatly pleased by their competency and good behaviour. When the sādhūs, on their return back gave a true account, before the Guru Mahārāja, he was greatly delighted at the keen intellect and religious fondness of Samprati Mahārāja.

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The remnants of food and other materials remaining unused by other people at the dāna-śālas (alm-houses) established by Samprati Mahārāja as a token of his pauper life during previous bhava (worldly existence), was taken away by the manager, cooks, and other servants. Now Samprati Mahārāja ordered these persons to give the remnants of food and drink-materials as alms to Jaina sādhūs and that he would pay them handsomely on that account In this way, the remnants of the food and drink-materials were offered to the sādhūs as alms, and the sādhūs also, thinking the food and drink-materials to be devoid of defect, used to accept them. Ācārya Ārya Suhasti Sūri knew that the food and drink-materials were not perfectly pure but owing to his love for his disciples, he did not say anything in the matter. When Ācārya Mahārāja Śrī Mahāgiri Mahārāja came to know about this state of affairs, he asked Ārya Suhasti Sūri-"Why do you accept food and drink-materials from the king? Ārya Suhasti Sūri replied:- यथा राजा तथा प्रजा Yathā rājā tathā prajā. One must act in accordance with circumstances. On hearing this evasive answer, Ācārya Mahārāja Śrī Mahāgiri became very angry and he said:- "We cannot under any circumstance, accept food and drink-materials which are not fit to be accepted. Even in case of water, sādhūs should always act in strict accordance with the

rules of sāmācārī—(prescribed usage). You have adopted an altogether a different line of action, it is not, therefore advisable for me to have any connection with you.' On hearing this. Ārya Suhasti Sūri, trembling like a child, with fear, said:-"O Swāmi". It is a great fault of mine. Please pardon me once more.' Ācārya Ārya Mahāgiri then said :-" It is not your fault. The last (24th) Tīrthaṅkara Śrmaṇa Bhagavān Mahāvīra had said that after the time of Sthūlabhadra Muni, there will be a slackness in observance of the rules of conduct of ascetics of future generation and we ourselves being the successors of Śruta Kévalī Sthūla-bhadra Swāmī, these words of Śramaṇa Bhagavān Mahāvīra come out to be perfectly true." Ācārya Mahārāja Śrī Ārya Mahāgiri then went elsewhere.

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Ārya Suhasti Sūri moving from one place to another went to Ujjayanī Nagarī. (Ujjain in Mālvā). He remained out—side the town and he sent two of his sādhūs into the town with a request for a dwelling-place. The sādhūs went to Bhadrā Séṭhāṇī and asked for a dwelling-place. Bhadrā Séṭhāṇī very willingly placed her vāhana-kuṭī (a place for keeping chariots) at their disposal, and Ācārya Mahārāja Ārya Su-hasti Sūri came and lived there along with his samudāya of sādhūs.

One day during fore-night, when Ācārya Mahārāja Ārya Suhasti Sūri was repeating an excellent adhyayana named Nalinīgulma, the son of Bhadrā Séṭhāṇī named Avanti-sukumāla overheard the adhyayana while he was amusing himself on the seventh storey of her mansion. As he went on carefully listening to it. he became engrossed in deep thinking. He came down from his palatial building and having respect-fully appro ached the Guru Mahārāja, he said:-"I have some-what experi-enced the place of which you are repeating the description.' On deep and serious thinking, Avanti-sukumāla had जातिस्मरण Jāti smaraṇa, [a remembrance of an event of his previous life] He said:-During my previons life. I was a déva (god) in Nalinīgulma Vimāna. Descending from there, I am born here I am desirous of again going there. You will be pleased to

show me the way." Guru Mahārāja advised him for dīkṣā.

Avanti–sukumāla went to his mother Bhadrā Śéṭhāṇī and informed her of his intention of renouncing worldly pleasures and taking Bhāgavati Dīkṣā (Initiation into an Order of Jaina Monks). Immediately on hearing the talk, Bhadrā Śéṭhāṇī became very sorry. Avanti-sukumāla was her only son and he was brought up in affluence from his very birth. He was married and was then enjoying worldly pleasures with his thirty-two wives. There was immense wealth, corn etc. Besides, Avanti-sukumāla had never walked out of his palatial building and he had never suffered from the evil effects of exposure to heat or cold. Bhadrā Mātā told him:–" It is easy to talk about dīkṣā but it is extremely difficult to duly observe the strict rules of ascetic life. It really resembles the chewing of iron beads with the help of a set of teeth made of soft wax." All the efforts of Bhadrā Mātā proved futile, as the mind of Avanti-sukumāla was firmly determined.

Avanti-sukumāla had his dīkṣā at the pious hands of Ārya Su–hasti Sūri, but he, being unable to do severe penance of ascetic life, for a long time requested the Guru Mahārāja to give him permission to observe anasana (remaining without food and water till death). Knowing him to be a fit person, the permission was readily granted, and with a blessing from the Guru Mahārāja, the newly initiated Avanti–sukumāla Muni started from the upāśraya. He went into a Kanthéri Vana–forest of Kanthéra Trees–with the object of finding a secluded place for renouncing his body. When Avanti-sukumāla Muni was walking in the forest, he had a deep thorn-prick in his foot and severe hœmorrhage from it. However, without giving any attention to it, Avanti-sukumāla Muni stood steady in kāyotsarga (renunciation of body). Attracted by the smell of blood, a hungry female jackal who had a recent delivery, came to the spot with her offsprings, and she began to eat away the flesh of the legs of Avanti sukumāla. Gradually, being very hungry she ate up the whole body of Avanti-sukumāla Muni. Patiently enduring terrible pains, the soul of the Holy Saint went on

rising high and higher. He saw that all his much-desired wishes were being accomplished. His meditation went on becoming purer without the least faltering, and on death, he was born as a déva (god) in Nalini-gulma Vimāna.

Next day, when Bhadrā Mātā and all the wives of Avanti sukumāla went to Guru Mahārāja for darśana and vandana (respectful salutation), the Guru Mahārāja told them to go to Kanthéri Vana. When all of them went to Kanthéri Vana and made a search, they saw only bones coloured red deeply with fresh blood, scattered here and there. On seeing the bones tinged with blood of her only son, Bhadrā Mātā fainted on the spot. When Bhadrā Mātā and all the wives of Avanti-sukumāla again went to Guru Mahārāja and knew the true state of affairs, all of them made up their mind to renounce the world, Bhadrā Mātā and thirty-one wives of Avanti-sukumāla, except the one who was pregnant, took Bhāgavati Dīkṣā at the hands of Ācārya Mahārāja Ārya Su-hasti Sūri. The remaining wife of Avanti-sukumāla, gave brith to a male child, who later on had a beautiful जिनप्रसाद् Jina-prāsāda-(a Temple of a Jaina Tīrthaṅkāra) named Mahākāla built on that spot, in memory of the death of his father there.

Daśa-pūrvī Ācārya Śrīmān Ārya Mahāgiri went to svarga (déva loka) after anasana (remaining without food and drink materials in Mahāvira Samvat 245. He had eight chief disciples; out of these, Sthavira Bahula and Sthavira Balissaha were prominent. From sthavira Balissaha, started उत्तर बलिस्सह-गच्छ the Uttara-balissaha Gaccha.

Umāsvāti Vācaka Mahārāja-the author of 500 works including Tattvārtha Sūtra etc was the chief disciple of Sthavīra Balissaha.

Śyāmācārya-The author of Prajnāpanā Sūtra was the disciple of Śrīmān Umāsvāti Vācaka Mahārāja.

Srīmān Śyāmācārya was a contemporary of Ācārya Supratibaddha Sūri.

Śrīmān Ārya Suhasti Sūri went to svarga (heavens) in Mahāvīra Samvat 291.

During this, time that is to say, 220 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra, the fourth Nihnava named Sāmucchedika had made his theory known and dvi kriyā vadī Gaṅga the fifth Nihnava appeared 208 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

NO. 9. ŚRĪ SUSTHITA SŪRI AND ŚRĪ SUPRATIBADDHA SŪRI

ŚRĪ SUSTHITA SŪRI

Life as a house-holder 31 years; Ascetic life 65 years out of this, he was a Muni for 17 years and a Yuga-pradhāna for 48 years; Life-limit 96 years; Svarga gamana in Mahāvīra Samvat 339. Gotra-Vyāghrāpatya-gotra.

Śrī Susthita Sūri and Śrī Su-pratibaddha Sūri were disciples of one and the same Guru nemely of Śrīmān Ārya Suhasti Sūri. Śrī Susthita Sūri was the chief disciple and successor and Śrī Supratibaddha Śūri was taking care of the samudāya of sādhūs; and hence the names of both are joined together.

Śrī Susthita Sūri was born at Kākandī Nagari. The brilliant activity of his knowledge went on increasing soon after dīkṣā. As Ārya Susthita Sūri had very carefully recited the text of the Sūri-mantra composed by Gaṇadhara Mahārāja Indrabhutai Gautama (Gautama Swāmī), one crore (ten million times) at Kākaṇḍī the Śrī Saṅgha of Kākaṇḍī rejoicingly named the samudāya (the Congregation) of sādhūs of Ārya Susthita Sūri as कोटिकगण Koṭika Gaṇa

Commencing with Gaṇadhara Mahārāja Śrīmān Sudharmā Swāmījī, the samudāya (congregation) of Sādhūs was tech

nically called निर्ग्रन्थगण Nirgrantha Gaṇa, now the same came to called as Koṭika Gaṇa

After rendering great beneficent services to the Jaina Community, Ārya Susthita Sūri went to svarga (heavens) in Mahāvira Samvat 339, when he was 96 years old. He belonged to Vyaghrāpatya gotra.

ĀRYA SUPRATIBADDHA SURI

No authentic information is available about Ārya Su-pratibaddha Sūri.

VĀCAKA-VARYA UMĀSWĀTĪ MAHĀRĀJA

Vācaka-varya Umāswātī Mahārāja was born in the town named Nyagrodhika. He was a Brāhmaṇa by caste and his ancestral religion was Śaivism. His mother's name was Umā and his father's name was Swātī and from the names of both his parents, he was named Umāswāti. He belonged to Kaubhiṣaṇa-gotra. Here the word Vācaka is indicative of a knowledge of Pūrvas.

Śrīmān Umāswāti Vācaka-varya was highly well-versed in Sanskrit language and he possessed profound control over the different branches of the Sanskrit Literature. He renounced the world and had his dīkṣā, when he was 19 years old. (Mahāvīra Samvat-733 or A. D. 154.)

After having carefully studied all the existing works of Jaina Canonical Literature, Vācaka-varya Umāswāti Mahārāja has very briefly included all the subjects of intrinsic value in his excellent-monumental-work, Tattvārthādhigama Sūtra which was composed at Kusumapura or Pāṭali putra (modern Patnā in Bihār and Orissā) The work is a monumental sacred epitome of Jainism There is not a single Jaina doctrine or dogma which is not expressed or implied in these aphorisms. How great and authoritative the Tattvārthādhigama Sūtra is, can be judged from the large number of Commentaries that have been written on the Sūtra.

Śrīmān Umāswāti Vācaka-varya is considered to be the first promiment writer in the Sanskrit Language on Jaina Scriptures. Kalikāla Sarvajna Ācārya Mahārāja Srīmân Héma-candrācārya gives him the highest rank among all the prominent writers of the times, in the Sanskrit Language.

Śrīmān Umāswāti Vācaka-varya is the author of 500 works on various subjects. All the works composed by him are not available. Only 1. Tattvārthādhigama Sūtra 2. Praśama Rati Prakaraṇa 3. Jambū-dvīpa Samāsa Prakaraṇa 4. Śrāvaka Prajnapti 5. Pūjā Prakaraṇa 6. Kṣétra Vicāra etc. are available. The rest are unavailable. A proof of the authorship of Srīmān Umāswāti Mahārāja can be had from Vividha Tīrtha Kalpa by Śrī Jina Prabha Sūri, and also from the Commentary by Srīmān Haribhadra Sūri on the author's Praśama Rati Prakaraṇa. There are several quotations from the learned author's works, found in commentaries on Śrī Uttarādhyayana Sūtra, Śrī Ṭhāṇāṅga Sūtra, and in Pancāsaka.

HISTORY OF COMPOSITION

The under-mentioned story about the History of Composition of Tattvārthādhigama Sutra has been given in a recent publication * and it deserves to be noted though there is no proof of its authenticity in any of the works of Jaina Canonical Literature.

A very interesting story is told of how this Great Gem of a Jain Sacred book came to be written.

In Gujarat (Saurāṣtra) there lived a Jaina-layman, Dvaipāyaka. He was a very pious man and withal learned in Jaina religious lore. He was anxious to write some really great Jaina book. But worldly cares forbade the execution of such an unworldly undertaking. To conquer this obstacle he made a vow not to take his food unless he had made at least one aphorism every day. Thus, if he missed adding one aphorism

* Tattvārthādhigama Sutra, Volume II of the Sacred Books of the Jainas-Edited by Mr. J. L. Jaini. 1920.

to his book any day, he had to go fasting for that day. For the theme of his book he took Liberation. And put his resolve that very day in practice. He thought out and made the first aphorism as दर्शनज्ञानचारित्राणि मोक्षमार्गः। Darśana, Jñāna, Cāritrāṇi Mokṣa-mārgaḥ-Belief-Knowledge, Conduct (united) constitute the Pâth to Liberation. Fearing lest he should forget it he transcribed it upon a side of a pillar in his house.

Next day, Dvaipáyaka chanced to go away from his house on some buseness. In his absence his house was visited by a Saint. The wife of Dvaipâyaka, herself a pious woman, received the Saint and entertained him. The Saint's eyes fell upon aphorism on the pillar. He thought over it for a moment and then added the word सम्यक् Samyak, before it; and departed.

When Dvaipâyaka returned and saw the correction in his aphorism, he questioned his wife. She had not seen the Saint do it, and she said so; but she suggested to the husband, that it must have been made by the Saint.

The láy man—author on this, ran at once to find out the noble Saint, to whom he was indebted for such an invaluable and radical correction. He came upon an order of monks at the out-skirts of the town and saw the head of the order sitting in his radiant peace. He at once, concluded that this must be the Saint. He fell at the feet of the Saint and made a most humble and heartfelt entreaty that the work was beyond his poor laymans' wits and that the Saint should oblige him and the world by completing the book the first aphorism of which had been corrected by the Saint in such a providential manner. The Saint was moved by compassion and he finished the book.

This Saint was none other than, our Umâswāti and the completed book is the Tattvârtha Sūtra.

Very little is recorded about the life-incidents of Śrīmân Umâswâti Mahârâja. The following verses of the प्रशस्ति praśasti-Concluding benedictory verses of Tattvârthâdhigama Sūtra, give some idea of the author's spiritual lineage —

वाचकमुख्यस्य शिव-श्रियः प्रकाशयशसः प्रशिष्येण ।
शिष्येण घोषनन्दि-क्षमणस्यैकादशाङ्गविदः ॥ १ ॥

वाचनया च महावाचकक्षमणमुण्डपादशिष्यस्य ।
शिष्येण वाचकाचार्यमूलनाम्नः प्रथितकीर्तेः ॥ २ ॥

न्यग्रोधिकाप्रसूतेन विहरता पुरवरे कुसुमनाम्नि ॥
कौभिषणिना स्वातितनयेन वात्सीसुतेनार्घ्यम् ॥ ३ ॥

अर्हद्वचनं सम्यग्-गुरुक्रमेणागतं समुपधार्य ।
दुःखार्तं च दुरागम विहतमतिं लोकमवलोक्य ॥ ४ ॥

इदमुच्चैर्नागरवाचकेन सत्त्वानुकम्पया दृब्धम् ।
तत्त्वार्थाधिगमाख्यं स्पष्टमुमास्वातिना शास्त्रम् ॥ ५ ॥

यस्तत्त्वाधिगमाख्यं ज्ञास्यति करिष्यति च तत्रोक्तम् ॥
सोऽव्याबाधसुखाख्यं प्राप्स्यत्यचिरेण परमार्थम् ॥ ६ ॥

1 Vācaka-mukhyasya Śiva-śriyaḥ prakāśayaśaḥ praśiṣyéṇa
Śisyéna Ghośanandi kṣamaṇasyaıkādaśaṅgavidaḥ 1

2 Vācanayā ca mahāvācaka kṣamaṇa muṇḍa-pāda sisyasya
Śiṣyeṇa vacakācārya mula ṇāmnaḥ prathita kīrtéḥ 2

3 Nyagrodhikā-prasūténa-viharatā puravaré Kusuma nāmni
Kaubhīsaṇina Swati tanayéna Vatsī sutenārghyam 3

4 Arhadvacanam samyag gurukraméṇāgatam samupadhārya
Duḥkhārtam ca durāgama vihata matim lokamavalokya 4

5 Idamucai-r-Nāgara vācakéna sattvānukampaya dribdham
Tattvārthādhigamākhyam spastamuvāswātinā śāstram 5

6 Yastattvādhigamākhyam jnāsyati kariṣyti ca tatroktam
So' vyābādha sukhākhyam prāpsyatyacirena paramārtham.

ĀRYA ŚYAMĀCĀRYA

Ārya Śyâmâcârya was a learned disciple of Śrimân Umâswâti Vâcakavarya. He was the author of प्रज्ञापनासूत्र Prajñâpanā Sūtra which is an upâṅga [an additonal supplement] of Samavâyâṅga Sūtra—the Fourth Aṅga. Among the Aṅgas, the scope of Bhagavatī Sūtra is extensive. Among the Upāṅgas, that of Prajnā-panā Sūtra (Pannavaṇā Sūtra) is extensive. It contains 36 chapters and it treats of dravyānuyoga. The arrangement of the subject-matter is in the form of questions and answers on the model of one by Gaṇadhàra Mahārāja Indrabhūti Gautama and Śramana Bhagavān Mahāvīra in Bhagavatī Sūtra.

There are two commentaries on Prajnāpanā Sūtra of Arya Śyāmā-Cārya-viz, 1. By Ācārya Māhārāja Śrīmān Haribhadra Sūriji, and 2. By Ācārya Malaya-giriji.

Ārya Śyāmācārya had a disciple named Sānḍilya who composed Jita Maryādā.

सिरिइंददिन्नसूरी दसमो, इक्कारसो अ दिन्नगुरु।
बारसमो सीहगिरी तेरसमो वयरसामिगुरु ॥ ५ ॥

5 Śrī Indadinna Sūri dasamo, ikkaraso a Dinna-guru.
Bārasamo Sīhagirī, térasamo Vayarasāmi guru 5

१० तत्पट्टे श्री इन्द्रदिन्नसूरिः।
११ तत्पट्टे श्री दिन्नसूरिः।
१२ तत्पट्टे श्री सिंहगिरिः।
१३ तत्पट्टे श्री वज्रस्वामी।

10 Tat-patté Śrī Indra-dinna Sūri
11 Tat-patté Śrī Dinna Sūri
12 Tat-patté Śrī Sinha-giri
13 Tat-patté Śrī Vajra Swāmī.

The tenth pattadhara was Śrī Indra-dinna Sūri; the eleventh, Śrī Dinna Sūri; the twelvth Śrī Sinha-giri, and the thirteenth pattadhara was Śrī Vajra Swāmī.

Śrī Indra-dinna Sūri succeded Ārya, Su-sthita and Ārya Supratibaddha Sūri as the tenth pattadhara.

During this period i-e 453 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra, there flourished Kālakā-Cārya-the vanquisher of King Garda-bhilla.

According to Pattāvalī, there wås a very prominent ācārya named Ārya Khaputācārya at Bhrigukaccha—Bharuca-Broach 453 years after the Nirvāṇa of Śramaṇa Bhagavān Mahâvīra. The author of Prabhâvaka Caritra says that it was 484 years after the Nirvâṇa of Śramàṇa Bhagavân Mahâvīra.

Ārya Maṅgu Sūri lived 467 years after the Nirvâṇa of Śramaṇa Bhagavân Mahâvīra.

Besides these, there were Vriddha Vâdī Sūri, Pādalipta Sūri, and Śrī Siddhaséna Dīvâkara by whose miraculous powers, a beautiful pratimâ (idol) of Śrī Pârśva Nātha became manifest by the bursting open of Śiva liṅga on the repetition of Kalyâṇa-Mandira Stotra in Mahâkâla Temple at Ujjayanī-(Ujjain, Mâlwâ). Siddhaséna Dīvâkara, then, instructed king Vikramâditya in the Principles of the Jaina Religion. The rule of Vikramâditya commenced 470 years after the Nirvâna of Śramaṇa Bhagavân Mahâvīra.

King Pālaka had his rājyā-bhiṣéka on the night of the Nirvāṇa of Śramaṇa Bhagavān Mahāvira.

The calculation of 470 years is as follows:—

Kings	Years.
King Pālaka...	60
Nanda Dynasty	155
Maurya Dynasty	108
Puṣpa-Mitra	30
Balamītra-Bhānumitra	60
Naravāhana	40
Garda Bhilla	13
Śaka	4
	470

11 Śrī Dinna Sūri succeded Śrī Indra-dinna Sūri as the eleventh Patta-dhara.

12 Śrī Sinha-giri succeded Śrī Dinna-Sūri as the twelvth Paṭṭadhara.

13. Śrīmân Vajra Swâmī succeded Śrī Sinha-giri as the thirteenth Paṭṭadhara.

Śrīmâna Vajra Swâmī possessed jati smaraṇa jñâna (knowledge of events of previous lives) from his infancy. He protected the Śrī Saṅgha from the ravages of a severe famine through the midium of his आकाशगामिनीविद्या Ākâśa-gâminīvidyâ (art of flying in air). He brought 2000000 flowers for pujâ (worship) of Śrī Jineśvara Bhagavân from Māhéśvarī Nagarī when they were forbidden by a Baudha King in Deccan. He was highly respected by gods. He was the last âcârya with a knowledge of Ten Pūrvas. From him started the Vajra-śâkhâ.

During the interval between Ārya Su hásti Sūri and Śrīmân Vajra Swâmī there were the under mentined seven Yuga pradhânas namely 1 Śrī Guṇa Sundara Sūri (2) Śrī Kâlkâcârya 3. Śrī Skaṇdılâcârya 4 Śrī Révati mitra Sūri 5. Śrī Dharma Sūri, 6 Śrī Bhadra Guptâcârya and 7. Śrī Guptâcârya.

Śrī Guptâcârya who defeated his own disciple Rohagupta, in his discussion about Tri-râśika mata (a belief that all the objects in the Universe belong to categories of Jīva (living-objects) A-Jiva (material non-living objects) and no-jiva) went to Svarga (heavens) 548 years after the Nirvâṇa of Śramaṇa Bhagavān Mahāvīra. Pilgrimage to Śrī Siddha-giri (Śatrunjaya Hill in Kāthiāwār) had stopped owing to molestation from a Vyantara god during the year 525 after Mahāvīra Bhagavāns' Nirvāṇa and Jāvadashāh, a wealthy merchant of Madhumati (Mahuā in Kāthiāwār) had all the temples on the Satrunjaya Hill re-built, 570 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

10	Śrīmân	Indra dinnasūri,	[Gotra]—Kauśika;
11	Srīmân	Āryadinasūri,	[Gotra]—Gautama;
12	Śrīmân	Sinhagiri,	[Gotra]—Kauśika.
13	Śrīmân	Vajra Swâmi	[Gotra]—Gautama.

Nothing more remarkable is known to have happened during the period of all the three, above mentioned Paṭṭadharas. During the time of Śrīmân Indradinnasūri, there came to be Śrīmân Kâlakâcârya. Moreover, about the same time were born Khaputâcârya, Arya Mangu, Śrīmân Vṛddhavadīsūri, Śrīmân Pâdaliptâcarya and Śrīmân Siddhaséna divâkara Sūri. Śrīmân Sinhagiri was profoundly learned. He was the the teacher of Śrīmân Vajra—Swâmi. It is also said that he possesed the knowledge of previous births.

ĀRYA KĀLAKĀĆĀRYA.

He was the son of Surasundari and Vīrasinha, the king of Dhārāvāsa. He had a sister named Saraswati. Once, while going for a ride outside the city, he accidently met Guṇākara-Sūri who also saw in him a most worthy student. Hence after imparting 'the three-pearl like preachings (Ratna-trayee), he told him the true philosophy. Just after knowing the truth, the king requested his revered teacher to give him Dīkṣā. The

teacher asked him to get, first of all, the permission of his parents. After acquiring the permission, he, with his sister Saraswati, took up to lead a religions life in the prime of youth. As time passed on Kālaka Muni by his sharp memory and extraordinary intelligence acquired the knowledge of all the Sciences (śāstras). So the teacher appointed him on his own seat.

Once, while on a journey (Vihāra), they came to Ujjayinī where King Gardabhilla was ruling. The king once, happened to see the beautiful nun ('Sādhvi'). His mind became enchanted. He was fascinated. Cupid made him blind. Through his heroic soldiers, he kidnapped her. Kālaka Sūri approached him in his royal hall, and with all due respects, tried to bring him to senses. Even Śrī Saṅgha, the secretaries also, and all the people tried their level best to persuade him. But "sensuality and sentiment are wide as the holes asunder"! He had lost all his senses and turned blind. So he turned a deaf ear to all. At last Kālaka Sūri, with the the martial lustre on his face took up an oath to uproot the King Gardabhilla.

Then Kālaka Sūri and his followers again started on a journey and came to the kingdom of ṣākhī kings on the bank of the river Indus (Sindhu). Attracting and winning over the hearts of all the 96 kings, they made them their friends. Once while the king was chitchating, a messanger from the emporer came in the court and handed over to him a dagger! The king looked at it and became pale!

"What is the matter," the Ācārya asked him. The Maṇḍaleśa replied, "The emporer has ordered, me to cut off and send him my own head! Besides, on the dagger is carved figure '96' which suggests that he is enraged on all these 96 kings," Kālaka Sūri consoled him. Then, all the kings were called, a secret conference was held and Kālakasūri led them to Saurāṣṭra After the rainy season was over, when he ordered them to march forward they drove his attention to

the fact that they were short of money and many other means. So, Kālakācārya went to a potter's house and dipped the nail of his little finger into a kiln prepared for baking bricks. And it turned into pure gold! He offered it to the kings; and again they started. On the way, they conquered two countries, Pāncāla and Lāṭa; and arrived on the borderline of Mālvā. Gardabhilla got the news of their arrival. Yet, vain he was of his powers. So, he ignored it!

Ācārya knew about Gardabhilla's knowledge of Sorcery. That is why, he warned the kings saying, "Do not be lazy, even if you mark him quite neglegent about war. The king on every 8th and 14th day worships the Gardabhi Vidyā (Sorcery). When thus, the whole ceremony of worshipping is completed the Sorcery herself, in the form of a Gardabhi, begins to bray, and who-so-ever hears the sound, is doomed to death! So, every one of you should remain at least three miles away from it. And let there be with me one hundred and fifty skillful archers who are expert enough to shoot the target merey by a sound, so that, as soon as the Gardabhi will open her mouth to make a sound, I shall be able to fill it with arrows" Thus he showed them the way of escaping the danger, and they did as directed. No sooner did Gardathi opened her mouth to bray, then they filled it with arrows. She lost her temper and became furioushy angry upon Gardabhilla! And dashed him on the earth! Then, she threw excrement and refuge on him, and in a great agitation went away. Kālara Sūri caught him and the revered noble nun—Saraswti was liberated. She showed her mercy on him. So he was released. He ran away in a jungle where he was devoured by a lion. The sacred nun-Saraswati was again offered her own sacred place.

-2-

There ruled, in Broach, a king named Balamitra who had on elder brother named Bhānumitra. Both of them were sons of Kālaksūris' Sister. So, when they heared about the glorious deeds of Kālak Sūri they sent their secretary for him

and celebrated a great festival to welcome him with great pomp and honour. But the royal priest was vain and obstinate. So he plotted to remove Kālakācārya. He approached the king and said, "The most revered Ācārya is fit to be worshipped like a God, My Lord ! That the citizens may transgress his steps is, I think, a sin. So I request your honour to think on it." How could the simple-hearted king trace out any evil intention behind these wicked words ? He, on the contrary, took the words very seriously. He was perplexed. He told the priest, "I myself, have invited him to pass these four months here. Now how can I myself again arrange to send him else where ?" The priest saw that he succeded in hitting the nail on the head. He answered, "Do not worry my Lord ! I shall find out the simplest and easiest way for it." Then he, on the name of the king, made a proclamation that people should offer sweets and other best preparations to the Holy Ācārya and his other followers. Hence, the followers got daily such a food as was considered to be unworthy for them. Consequently they got tired of it, and informed the Ācārya about it. The Ācārya thought it advisable to go to Pratiṣṭhāna Nagar of King Śātavāhana who was a Jain. He made a great ceremonial reception, and welcomed the Ācārya.

Now as the holy days of Paryuśaṇa were approaching King Śātavāhana requested the Ācārya, "In our country we celebrate the Indra Dvaja Festival on the fifth day of the bright half of Bhādrapada month. So, please, arrange to perform the Anniversary-Parva (Saṁvatsary) on the sixth day, so that I may be able to perform Ārādhanā (Sacred rites)." The Ācārya replied," O king ! No Tīrthaṅkars or Gaṇadharas had ever, formerly, transgressed the fifth day. So the Anniversary Parva cannot be held after that date. " Then, the king requested him to arrange it on the 4th day. The request was granted. Thus the Anniversary-Parva which was on the 5th day, is since then held on the 4th day.

It is impossible to draw a wholly correct biography of

Kālakācārya, as no reliable material throwing light on his life can be available. The reason is that history speaks of three or even more than three-Kālakācaryas. So, it is most difficult -almost impossible-to distinguish one's life from another. The following are the facts known about them:-

(1) Telling about the fruits of a sacrifice before the King Datta;

(2) 'Nigoda-Vyākhyāna' before Indra;

(3) Reading about 'Nimitta' (cause or instrument) before the Ājīvakās;

(4) 'Anuyoga Nirmāṇa';

(5) The destruction of Gardabhilla;

(6) Keeping the 4th day as the Anniversary Parva; and (7) Abandoning an ungentle. student.

Thus, these seven different stories are intermingled about their lives.

Moveover, some believe that the 96 kings came here from Irāna (Persia) and not from Sindha. Besides, there are differrences of opinions also as regards Ācārya's journey from Broach to Pratiṣṭhānapura. Some also maintain that from Ujjain he went to Pratiṣṭhānapura, and then declared to celebrate the 4th day instead of the 5th

Nothing more is known about his Guru's (spriritual teacher) or about his Gac'cha (lineage). But no doubt, he was the promoter of the age. The very fact that not only he altered the date from 5th to 4th but also succeeded in passing the change as authoritative and just by the Jain Saṅgha, shows how magnanimous must be his influence upon the Saṅgha. He travelled upon a vast field-up to Pratiṣṭhânpur in the South, in the west upto the channel of Phares and Sākistān, and in the east upto Pātaliputra (Modern Paṭnā).

ĀRYA KHAPUṬĀ CĀRYA

In the city of Broach, very well-known and beautiful on account of the attractive Temple of Śrī. Muni Suvrata 'Swāmī

there lived Khapuṭacārya So sharp was his power of remembrance that he had studied all the sciences (Śastra) within a very short period. The title of Vidyāćakravarti (Emperor in the field of knowledge) was confiorred upon him. He had, as his student, his own consin [sister's son] Bhuvan who was equally intelligent and could at once grasp up knowledge merely by hearing.

The Baudhas were, at that time, very powerful. The time also was of controversy. From the city of Gudaśastra came to Broach a very wellknown Bauddhāćārya [a priest of that religion] to debate; and he wished to vanquish the Jina-rule (Jina Sāśana). "Many go out for wool, and come home shorn;" in the same way he came to conquer, but himself was conquered by the supreme theory of Syādvāda. All his afforts turned fruitless. At last he lost his temper and fasted unto death. After his death, he became a Yakṣa.

Due to the natural enmity of the previous birth, the Yaksa tried to give anguish to the Sādhus and Saṅgha by creating troubles every now and then. The Saṅgha [Union] sent two representatives to Ārya Khapuṭaćārya to request him to take immediate steps. Kapuṭāćārya called Bhuvana, one of his students, and gave him a skull with the instruction that he should never try to open it and see the contents within Then, he left the place and came to the city of Guḍaṣastra in which there was a Yakṣa-temple. Ārya Khapuṭāćarya entered the Yaksa-temple, and lied down with his legs rested on the Yakṣa's ear. When a worshipper of Yakṣa came, he was shocked to see the sight. He atonce ran to the king and reported about it. The king also was horrified to hear the news. He became maddened with wrath; ordered his soldiers to drive the the man out. They ran down to execute his orders, but the Āćārya, envelopping his whole body with his garment, was enjoying a peaceful sleep. The soldiers who failed to awake him again returned to the king, who, then, ordered them to beat him severely with staves and stones. As soon as the

order was executed there came a great roar from the harem! The female ushers ran down to the king, and cried out, "A havoc is created. My Lord! Some invisible person is torturing severely our queens with staves and stones!" The king realised that the Ācārya must be an accomplished man with supernatural faculties. The king was really terrified by his miracles, and succumbed to him. He bowed down to the Ācārya, begged his pardon repeatedly, and prayed to be calm and merciful on him.

The Ācārya, then, ordered the demi-god (Yakṣa) to accompany him. And, to the wonder of the people there, even other goads also followed him! Moreover, even two gigentic stone-rollers, which would require ateast a thousand men to move them, also began to roll behind them! The king and the people who were amazed by such miraculous powers became more attatched to Jainism. Atlast, as the king requested, the Yakśa was allowed to go back to his place, and the stone-rollers also were placed back on their proper places

Meanwhile, there came from Broach two sages (munies) and reported, "Bhuvan has violantiy broken of the skull, read the paper inside it, and has acquired the powerful Ākruśti Mahāvidyā. He is puffed up with vanity, and delights in eating all the preparations fit for a house-holder. When the sthavirs advised him not to behave in that way, he ran away to the Bauddha Monks From there, he sends, through the air, vessels filled with sweet-meats to the places of wealthy Jains, who are, thus, attracted by his powers. Hence, O God! stop all this mockery of our Jain-rule!" The Ācārya heard them patiently. Then he started from Guḍaṣastra Nagar for Broach While on his way, he loosened and threw in the air some invisible huge stones with which were dashed those vessels, going through air, and were turned to pieces. Bhuvan saw the sight, and could conjecture that his teacher was approaching. He fled away and concealed himself in a Bauddha Temple. Ācārya,

following him, entered the temple and made even the Baud-dha-image bow him.

Ārya Khaputācārya's student, named Mahéndra, also possessed such powers, and was a masterhand at Siddha-Prābhruta-vidya.

Ārya Khaputcārya made the Jina-Sāsana more glorious. According to reference from pattāvali he flourished some-where about 453 years after the Vīra Nirvāṇa, while 'Prabhāvaka—caritra's writer dates him 485 years after the Mahāvīra Nirvāṇa.

ARYA MANGU.

While travelling, Ārya Mangu came to Mathurā Nagarī. He possessed an extraordinary style of preaching which gratified the people. The people taking him to be the most able Ācārya and thinking that they have here a chance of acquiring religious merits [Puṇya'] offered him as alms, tasty sweet-preparations of food. As time passed on, he became more and more attached to such types of food;—so much so that, he, then, disliked to go any-where else. This conduct of his was not at all in keeping with the duties of an ascetic. At last dying an untimely and an improper death, he became, in the same town, a demi-god [Yakṣa].

Remembering his past, he became afflicted with remorse. "When a thing is done, advice comes too late !' In the same way, as for himself, he thought it was too late. What had befallen him could not be undone. But still, he could save his followers (Śiṣyas). So, when once his followers were returning from Sthaṇḍila Bhūmi, he made up his mind to pick up the opportunity to meet them and give them a piece of advice. So, on the way, he stood with his tongue prolonged from his mouth. The followers came, and were astonished to see

the sight. They asked him the purpose of doing such a thing. In reply, the yakṣa reported his whole story and advised them not to be attached to the senses of taste—to restrain them.

This Mangu Sūri flourished after 467 years of Vīra Nirvāṇa.

SRĪ VṚDDHAVĀDISŪRĪ AND SIDDHASENA DIVĀKARASŪRI

Srī Skandilācārya, preaching great souls on the way while travelling, once, arrived at the city of Kośalpura where a Brāhmin named Mukunda had the chance of meeting him. The Ācārya preached him 'Bhavitavyatā'. His knowledge dazzled him, who atonce took up dīkṣā from the Ācārya:

Once, he came to Broach. Even though aged, he had a great zeal for studies. So, he used to burn midnight-lamps; besides, he had a bad habit of murmering loudly while reading. Ācārya, who came to know about this, called him and said, "O worthy one! it is not advisable to shout while reading at night; as you know that thereby, you may become the cause of awakening those uncultured people, who, if they get up from sleep at night, may be tempted to be engaged in violant deeds. So, you must not be obstinate, he paid no attention to the advice. He did not care for it! Once one of his students joked, "Sir! Is it that, by acquring so much knowledge, you are going to make even a wooden pestal bear luxuriant foliage!!" Mukund Muni kept silence, but the joke was too hard for him to bear. He felt much. He was much pained. He firmly determined to achieve more Knowledge, more prowess. With this view he went to Kāshmir, and there in the temple of Goddess Shāradā he practised severe penance, abandoned all the four kinds of food. After twenty-one days

of such a horrible Tapaṣcaryā, at last, the Godess of Speech was pleased and blessed him to be the brightest jewel among paṇḍits.

He returned back; and to the surprise of those who joked he made a wooden pestle bear luxuriant folige ! The people were struck with wonder. Even the Vādis became tongue-tied. His master-Skandilācārya-, recognizing his wonderful prowess, appointed him on his own seat, and named him most appropriately Vriddhavādi sūri.

At that time, Vira Vikram's rule was at its zenith, and he was known all over India. He had a family—priest named Dévarṣi who had an intelligent, and an able son named Siddhaséna He had defeated even great scholars in debates. So he became puffed up and began to regard himself as the most learned Paṇḍit. To him it was clear that there could not exist any scholar so great as he was ! He was intoxicated with vanity. He came out to prove himself most worthy. Just to show his worthiness and importance, he tied bandages over his abdomen; fastened a ladder round one of his shoulders; on the other shoulder, he placed a net; took up a spade in one hand, and in the other, a bundle of grass ! With such a strange appearance he started on a journey, and came to Karṇāṭaka. The king there, asked him the reason for putting on such surprising attires. He said, "I have to take care of my belly so that it may not be burst with the heavy load of knowledge I have grasped; and hence, these bandages ! If some Paṇḍit may rise up to debate, I am sure to overthrow him; this ladder indicates his befall ! But in case, he runs away and dives into deep water, here is the net ! And the spade is here, to dug the ground and find him out if he hides under—ground ! But if he is defeated, I have kept this bundle of grass ready, so that I can draw out a blade of grass from it, and force him to pick it up from the ground with his teeth !'

The learned men of Karṇāṭaka could not stand against him in debates. Then, he travelled through Mahārāṣtra, Maga-

dha, Kāshmir, Gauḍa and many other countries, but none dared compete him.

But vanity never wins; mere pride is no power. In Kauśāmbi Siddhaséna got a bold man who told him on his face, " Why do you boast like this ? If you really want to contest,—well !—go and face that Lion amongst paṇḍits ! Debate with him ! It seems, uptil now you have really played with children. But now your strength will be measured. To conquer that man is really a hard nut to crack. You are puffed up with vanity, because uptil now you have not met him."

By such words, Siddhaséna felt insulted, and lost his temper. His vanity was wounded. He inquired as to "the lion amongst paṇḍits." Then, taking an oath to defeat him, he started for Broach.

Just after arriving there, he inquired about Vriddhavâdī; but was informed that he had gone on a journey (vihâra). The news pleased him, for he thought, "Vriddhavâdī feared me, and that must be the cause of his running away ! But I am not such a fool to let him escape so easily !" He actually ran after him and met him on his way. Vriddhavâdī began to offer him a few words of admonition. But could Siddhaséna keep calm ? He at once lost his temper and said, "I have not come here to hear all these preachings. I want to hold with you a debate. I am Siddhaséna,-the conquerer of great orators. Merely the utterance of my name is enough to create fear-sensation in the minds of my opponents. They run away as deers run away when they hearalion's roar ! I would not let you go ! Either confess your defeat or win me over, and make me your pupil.

The shrewd Vriddhavâdī could know that Siddhaséna is proud of his knowledge. From the lustre of his face, he also conjectured that he must be a versatile genius able to spread wide the Jina-rule. So he addressed him calmly. Saying,

"Well, Brother! Here I am—ready for any discussion But who is here to act as a judge? So, first of all, call together a body of arbitrators (Panca). " Siddhaséna could hardly wait for selection. He hurriedly appointed some cowherds as judges; and at once started the debate. He put forth very strongly in Sanskrit language, arguments from his side on. the science of Grammar, Logic, Mīmânsâ, and Védânta.

Then, came the turn of Vṛddhavâdī Sūri. He thought that to speak Sanskrit before those cowherds was just like throwing pearls before swine! So, he compossed a song in a simple language which they would easily follow, and sang it in a pleasing way. The cowherds were pleased, and they declared that Vṛddhavâdī had won the debate.

Siddhaséna, as he was bound by an oath, requested Vṛddhavādī to accept him as his pupil. The Guru replied, "Siddhaséna! This was not a proper debate. How can these poor cowherds measure the value of scholarship? Better we should go in some royal court and hold a debate there." But, though vain, Siddhaséna was also true to his words. He said, "O teacher! You have the capacity to set your sails as the wind blows You know well to serve the times. You have surely won. So, be kind to accept me as your disciple just now.". Inspite of this request, the Guru Mahārāja brought him to Broach and again vanquished him in a debate, held before the royal-court. Then he willingly gave him 'Dīkṣā' and he was named Kumud Ćandra.

Within a short period, he learned almost all the sciences, as if he was formerly aquainted with them! The teacher became pleased with his extra-ordinary intellect and offered him the little of the Sarvajna Putra. After some time he was made an Āćārya and was called Siddhaséna Sūri.

Once, while travelling, he came to Ujjaiṇī the capital of King Vikramāditya. The people cheerfully greeted him by shouting loudly his name, saying "Hail, the Sarvajna-putra!" The king was not a Jain. So out of natural jealousy, he did

not bow him openly; but just to know his prowess he made a mental salute. Siddhaséna could read his mind, looked at him and loudly said, "Dharma Lābha!" When the king asked him the reason of utterring so, he said, "This is the fruit of your mental salute." The king was highly astonished and ordered to offer him one crore (ten million) golden coins. Sūriji said:— "We-saints-need no money! Free those persons who are in debt." The king carried out his orders, and started, on his own name, an era which is up to this time prevalent.

While travelling, Sūriji came to Ćitrakūṭa (Ćitor) where he saw a pillar and was wonder-struck. It was prepared from from different medicinal herbs! He recognized them one by one from their smells, and then prepared from different medicinal plants, a paste which was then besmeared upon the top of the pillar. And at once opened an entrance—door, from which Surij brought out a took. He opened and read the first page of it from which he could know two secret Vidyās. By one iron could be turned into gold! It was called Suvarṇa-Sidhi. By the other, when the magical mustard-seeds were thrown into water, there could be created a horse-man, accoutered with arms! But as soon as Sūriji began to turn the page and read the second one, a warning from the blue was heard: "Stop, please!" So, he replaced the book, and atonce the door was closed!

Some time passed away He, once, came to Karmāpur whose king Devapāla was also attracted to him and pleased with him. About the same time Vijayavarmā, a neigh—bouring king, attacked Karmāpur with a big army. Devapāla was not in a position to win him over. He approached Sūriji and asked his advice. Suriji, using those two Vidyās, created a great army of mounted soldiers, and an inexhaustible quantity of money. As soon as Vijayavarmā came to know about this, he ran away. From that day, Devapāla became a staunch follower of Sūriji, and he accepted Jaina Dharma; also the king gathered the assembly of the people and conferred upon him the title of

'Divākara.' The king, thinking him to be most fortunate to ge such a Guru, requested him to stay there; and used to senc for him a pālakhi* daily to call him in his Durbār-Hall. By reverence daily, Siddhaséna became a little-bit proud. In his daily duties also, he became lazy. He almost forgot his duty of abandoning all Parigrahas (belongings).

Vṛddhavādī came to know about all these. He thought of bringing his able student to senses again. He went there and silently took his place amongst the servants who used to carry Siddhaséna's Pālakhi. When he got the opportunity, he relieved one of the servants from carrying the Pālakhi, and placed his own shoulder to carry it! But as old he was, he could not bear the burden; and so, his shoulder began to tremble. Siddhaséna sitting inside marked it and said, "भूरि भारभराक्रान्तः स्कन्धः किं तव बाधति ?" In haste instead of बाधते he spoke the incorrect form बाधति. His 'guru' atonce caught up his error and replied, "न तथा बाधते स्कन्धः यथा बाधति बाधते !" Hearing this reply, he was simply struck with wonder! He doubted that it must be his 'Guru'. He ordered the servants to stop the Pâlakhi; and getting down, postrated himself before his feet. Out of shame, he could not utter a single word, but asked for some atonment. The Guru told him to try for the welfare and uplift of the people of this world, and then he went away.

Siddhaséna, who was thus again reminded of his duty by Guru, wandered from town to town. One day, he came to Broach. He thought that all the sciences written by Gaṇadharas and Tīrthaṇkars are in Ardha-mâgadhī Language which is too simple and primary. "What if I may rewrite them in sweet Sanskit? Thereby I can render a great service to Āgama." Thinking so, he approached the Guru-Mahārāja and asked for his permission to do so Guruji nodded his head, and added that even by thinking like that he had really insulted the writers of those sacred books, so he should do the tenth Pārancika-Atonement. While practising it, he should abandon

* Pālakhi-a palanquin.

the Gachha, should secretly follow the religion and do severe penance for twelve years, during which he should preach 18 kings; and then, he should again take up Dīkṣā. Hearing those words, he changed his dress, and in a concealed form started off. After a few years he came to Ujjayinī, went to the royal palace, and asked the door-keeper to go and inform the king that some unknown saint had come to see him; so he might let him know whether he would meet him or not. The generous king atonce called him, and Siddhaséna began to recite Ślokas (verses) of his praises :—

(1) "O king! The praises, made by the learned scholars, that you are ever-ready to give away (as gifts) anything, are false, because you have neither given your back (i.e. ran away) to your enemies, nor have you ever given your heart to any woman other than your own queen."

(2) "O king! As you have kept as your beloved the Godess of Speech upon your tongue, and on your lotus-like hand always rests the Godess of Wealth, the Fame, in the form of your lady being greatly annoyed by the sympathetic treatment that her two co-wives get from you, has as if lost her temper, and so wanders in different countries."

(3) "O king! Whence did you learn such an extraordinary archery—by the power of which Mārganaugha (a number of arrows) comes towards you instead of going forward; and the Guṇa (the bowstring) goes in the opposite direction?"

The purport this verse means to convey, is that Mārgaṇaugha (a number of mendicants) approach you with a hope to get some alms from you, and so, your 'Guṇa' (fame) travels even in far off countries.

(4) "O Lord of the earth! As soon as the warning trumpet of your marching with your army, blows, the pots of hearts of your enemies are cracked and broken; and the wonder is that the stream of water that flows from the pots, runs heavily through the eyes of the wives of your enemies!"

As he finished one by one all these verses, the king one by one looked in the four directions and atlast sat at his feet. It meant that he had offered him the whole kingdom spreading in all the four directions. But the disinterested saint did not want it. Then the king with a great honour kept him in his kingdom. Once, while the king went to the temple of Śiva, Siddhaséna who was with him turned back from the doors. The king asked him the reason. He said "Śiva would not be able to receive my homage (Namaskāra)". The king was astonished, and he became eager to know why it was so ! Siddhaséna atonce began to pray, and as soon as he recited the eleventh Gāthā of Kalyāṇa Mandira, the Śiva Liṅga was broken off, and from it appeared the Pratimā of Avanti-Pārśvanātha ! The news of this wonderful miracle spread over many many countries. Thus Siddhaséna atoned and fulfilled the vow taken by him. As he had thus atoned, the Guru, again, welcomed him in the Saṅgha and offered him the seat of an Ācārya. He gave 'Pratibodha' to Vikramāditya and through him he led a saṅgha to Śatrunjaya and Girināra.

Siddhaséna's era was not Tarka.—Pradhāna, but was Āgama-Pradhāna. But, after the composition of Gautam's "Nyāya -Sūtra", Tarkavāda became prominent; and he was the best logician (Tārkikī). He was the founder of Jaina Tarka Śāstra, and was the first to compose a 'Tarka Prakaraṇa' named "Nyāyāvatāra" in Sanskrit. Moreover, by translating "Sanmati Prakaraṇa" a well-known Tarka-Grantha, into Prākrit-Āryā verses—he rendered a unique service to Nyāyavāda.

Siddhaséna has composed thirty-two Dwātriṇśikās from which twenty-one Batrishis are available even to day.

From his works it seemed that Siddhaséna was not merely a logician but was also a great Dārṣaṇika (philosopher). Not only did he possess the knowledge of the three well-known Jainétara-(other than Jaina)-philosophics-'Saṇkhya' 'Vaiśeśitha, and 'Bauddha,' but also was well-versed in Nyāya, Véda, Upani

śads etc. He did Anaśana (fasting unto death) in Pratiśṭhānāpura district, and obtained 'svarga' (heaven).

PĀDALIPTA SŪRI

In the city of Koṣāla in the reign of king Vijaya Brahama, there lived a merchant named Fulla, who had a wife named Pratimā. For a long time they craved for a child; Pritimā tried many medicines, and did many Mantra-tantras also, but she did not succeed. Atlast, she worshipped the Godess Vairotyā whom, when she was pleased, she asked her how to obtain a child The godess told her to drink the water by which the feet of Nāgahasti Sūri are washed. Pratimā atonce went to the Upāśraya, and saw a 'muni' carrying the pot of the water. She requested him, obtained the water and drank it. Then she bowed down to the Sūri-Mahāraja, who, as if looking deep into her destiny, said, ' Keeping a distance of ten feet from us you have drunk the water. So your son also will be prosperous if he is ten miles away from you. More-over, you will get other nine sons." Hearing this, Primā replied, " O Sage! I shall offer unto your honour my first born. For, what am I to gain if he is not to stay with me, as you just now told me. ?"

As days passed on, she became pregnant, and at the proper time gave birth to a handsome little son whom she offered at the feet of Guru-Mahārāja. Guruji handed him over to her with the instruction of nurishing him, and training him properly and carefully. He was given the name of Nagéndra When he became eight years old, Guru-Mahārāja kept him with himself.

Nāgahastisūri had a spiritual brother named Saṅgama Siṃha whom he gave Dīkṣā as instructed by the Acārya. Then the little sage was kept for studies under Maṇḍana. He was very intelligent and had sharp memory. He could grasp up even the lessons given to other Munis also. Then what to talk of those

given to him? Within one year he became a great scholor of Grammar, Logic, Literature etc.

One day, Guru-Mahārāja sent the little—sage to bring canjee (gruel). He brought it, and also gave him a most poetic and picturesque description of the woman who gave it. Afterwards Guru-Mahārāja appointed him on his own seat, and giving him the name of Pādalipta, taught him Ākāśa-Gāminī-Vidyā (The science of flying in the air).

Then, he was sent to Mathurā to widen the Jina—ṣāsana. From there, he went to Pāṭaliputra where ruled king Muraṇḍa. About the same time some body offered a small ball covered over tightly with a net so that the inner part was not at all visible. Just to test the new comer, the king sent it to Pādalipta Sūri who could, atonce, see that the string of the net was covered with wax. So he dipped the ball into hot water, Found out the knot of the net-string and untied it; and sent it back to the king. The king was greatly pleased. To have a further test, the king again sent him a wooden stick polished from both the ends, so that the the top-end and the bottom one could not be marked out. Guru-Mahārāja placed it into water, as the bottom-part was heavier than the topone, it went down. He marked both the ends and send it to the king, who again sent him a small box whose lid was not visible. That riddle was also easily solved by Guru—Mahārāja who placed it into boiling water and found it out, opened it, and sent it back to the king.

Now came the turn of Guru—Mahārāja who, with a view to test the royal ministers sent them a round gourd-bowl which was tightly covered over with a net. Now could untie it. At last Guruji did it.

Once, the king got a strong headache which was atonce cured by the Guruji with his magical powers. So, the king was more attracted. Then after travelling in some cities, they came to Oṃkārapura.

Though extra-ordinarily intelligent, he appeared like a boy, as he was very young. Once while he was playing like a child, some Śrāvakas who had heard about his prowess, came to bow him, and asked him, "Where is the holy-residence (Upāśraya) of his holiness Pādaliptasūri?" He answered them properly and then, through another door, went inside and sat quietly on his seat. The śrāvakas came, and were amazed to see the same boy, whom they had seen playing, sitting on the elevated seat! Then, he preached them. They returned amazingly, and felt that Ācārya should give him time to play also. Then, he won over all the Paṇḍits who came for debating.

While travelling in different parts, he won over all those who hated Jin—Śāsana. Brāhmins from Pāṭalipur, envied him; so, by the request of the saṅgha he went there through air! the Brāhmins took to their heals,-as soon as they heard of his arrival.

Pādaliptasūri used to besmeare his feet with a paste before starting on a pilgrimage of five places. With a view to know the medicinal herbs which he used in the paste, Nāgārjuna, one of his students, used to wash his feet and then by smelling the water tried to find them out. Thus he could mark out 107 plants! Then he prepared a paste besmeared it and tried to fly; but like a cock he could only fly over a very short distance and then would come down. The Guruji came to know about this adventure of his Siśya, and thinking him to be an able person, he taught him how to prepare it. Then, out of reverence for his Guru, Nāgārjuna built and populated a city named Pādalipta [Palitāṇā] at the foot of mount Śatrunjaya

Pādaliptācarya wrote a book on science, named "Nirvāṇa-kalikā", and wrote on Jyotiś Śāstra also Being conscious that the end of his journey of life was near, he went on Vimalācala (Śatrunjaya) and after a severe meditation for thirty-two days,

had "Kāla Dharma" and got his seat amongst the divine souls.

No. 13-ŚRĪ VAJRASWĀMĪ.

House-holder's life : ... ... 8 years;
Cāritra Paryāya : ... ... 80 years;
[Vrat-Paryāya for 44 years
and Yuga-Pradhāna 36 years].

On the whole : ... ... 88 years.
Obtaining Heaven in M. S. 584.
Gotra [lineage] : Gautama-gotra

In the city of Tumbavana in the country of Avanti, there lived a merchant named Dhana who had a son named Dhanagiri. From his very childhood, he was fortunate to get the company of scholars. And so, from his young age his mind was detached from all the pleasures of this world. Hence, when his father inquired for a bride for him, he showed his clear disinclination for marriage. In the same city, lived Dhanapāla who had a daughter named Sunandā whom he gave in marriage to Dhanagiri with great importunity. He had, also a son named Ārya Samita, who, as he had no fascination for worldly pleasures, accepted Dīkṣā.

Sunandā and Dhanagiri passed their married life happily, and after a short time Sunandā became pregnant Then, the soul of Tiryag Jrumbhaka Déva (who had heard 'Pundarika-Adyayana on Aṣṭāpada Mountain before Śrī Gautama Swāmi) was re born. While she was pregnant, one day Dhanagiri told her, ' Darling! I wish well of you as well of the little one inside your belly! But, as for myself, now I have made up my mind to approach Śrī Sinhagiri, before whom your brother Ārya Samita had taken Dīkṣā, and accept cāritra dharma ". Sunandā tried her level best to convince him not to leave her; but can one

who has once fixed his goal and started his journey, stop and return back?

At the proper time, Sunandā gave birth to a child. Her maiden-friends joked, and said to the child, " O little one! Had your father not accepted cāritra, we would have celebrated this occasion with great pomp. " The child was thus reminded indirectly of his previous birth. He also got before his mental eye the picture of his previous divine life. He also became impatient to get Dīkṣā; but was helpless, as he was too young! He began to cry. Thinking that his mother, perhaps, might get tired of him and so might abandon him, he continued crying. Sunandā actually got tired of him. She passed six months any how; but felt as if she had passed more than six years!

Śrī Sinhagiri, with Ārya Samita, Dhanagiri, and many other Sādhus, once, while travelling, came to this very city. At the time of Gocari (time for fetching food) Dhanagiri asked the Guruji for his orders. Guruji could see everything by his supernatural powers; so he said, "My gentle boy! Bring whatever you get. Do'nt wait to think whether it is Sacitta or 'A-citta'!' They went to the city, and accidentally came to the house of Sunandā who was greatly-tired of that boy. So she got a good opportunity. She told Dhanagiri, "Take care of your son, please! I am really tired! You may carry him away and maintain him!" Saying so, she handed over the child, with whom Dhanagiri came to the Guruji. The child was so heavy that Dhanagiri could hardly keep his hand straight. The Guru saw this and said, "This boy would be as strong as the Vajra. (Thunder bold" From that day he was called by the name of Vajra Swāmī. Guruji handed him over to the Sādhvis to rear him properly. Sādhvis handed him over to the care of the shayyātaries (the Śrāvikās who gave Upāśraya).

Vajra Swāmī became three years old by sucking. The Sādhvis used to do 'Āvruttis' (repetition) of eleven Aṅgas'; so, Vajra Swāmī also grasped up the knowledge of the eleven Aṅgas

While travelling, once, they, with Dhanàgiri, again came to that very city. After giving away her child, Sunandā had repented heavily. So she thought of using this opportunity for getting her son back. . She approached the Sādhu and asked him to give her son back. The problem was placed before the Saṅgha, the king also received the complaint, and, atlast, it was.decided that an open meeting should be held, and the boy should be allowed to approach any body; and who-so-ever he would approach would be allowed to take the possession. Consequently, a meeting was held in the royal-hall. Sunandā tried to attract the child by numerous toys and sweets etc; but Vajra Swāmī paid no attention to her. Finally, when Dhanagiri showed him 'rajoharaṇa', he went near him. At last, Sunandā also lost all her interests from these worldly pleasures, and accepted Dikṣā from Sinhagiri

Once, while they were travelling with the Guruji, it began to rain heavily. All the Sādhus went under a Yakṣa-maṇḍapa to get shelter. At this time one of Vajra Swāmī's god-friends came to test him. He came in the form of a Sārthavāha and requested Guru-Mahārājā to visit his place for food. Guruji saw that the rain had stopped, so he sent Vajra Swāmī to fetch 'gočari'. The god, on the way, spread innumerable small frogs; hence, Vajra Swāmī entered a small hut which was just near, and stood there till the way became clear, again. After some time, when he reached safely the place of the Sārthawāha, he marked that the feet of the person offering gocari did not touch the ground at all ! His eyes also were as if fixed; he was offering 'Kolā pāka' which could not be available in that season ! Seeing all these, Vajra-Swāmī said "Please ! We cannot accept a Déva-Piṇḍa ". The god was pleased; he appeared before him and gave him Vaikriyalabdhi In the same way, once, while he was accepting Ghee, he recognized that the giver was a god, and so, kindly rejected to take it The god was pleased and offered him Ākāsha-Gāminī - Vidyā (The science of travelling in the air).

Once, while Guruji had gone to sthaṇḍila-bhūmi and all other Sādhus had gone for gocari, the little sage arranged, around him, all the Upakaraṇas in proper order; placed himself in the middle, and began to give 'Vācanā' of eleven Aṅgas. Meanwhile, Guru Mahārāja came near, heard the charming and serious tone, and when he saw through wall-holes this playing of the little-sage, he became greatly pleased. Then, with a view that the little-Muni might not be ashamed, he uttered loudly, "Nisīhi!" by hearing which, Vajra-Swāmī at once replacing all the Upakaraṇas in their proper order, came out, and removed the dust from his Guru's feet.

Looking to Vajra Swāmi's great prowess and at the same time such an humble nature,. Guruji decided to treat him in such a way that all his latent capacities might be completely developed, and in 'vaiāvratya' etc. also he may not be disregarded. So, calling all his students, he said, "We are going in the neighbouring villages, and shall return in a short time."

"We, also, like to accompany you,' the disciples replied.

Then Guruji told them that it was not proper for them to wander in such small villages in such a big number; as, it would lead to Ādhā Karmas and other faults.

"But, then, who would give us Vācanā?" The disciples placed before him their difficulty.

Guruji replied. ' Well! Vajra will do it!"

The Śiṣyas were astonished for a while, but then they thought that what their Guruji said, could not be otherwise. So they kept silence. And in the next morning, Vajra Swāmi gave such an interesting ' Vācanā ' in such an easy way that even a block-head would easily understand it. So, after some days, when the Guruji returned, all of them highly appreciated Vajra's powers before him, and said, "Please, manage that we may daily get 'Vācanā' from Vajra Swāmī

Thinking this to be the proper time for Vajra's rising prosperity, Guru-Mahārāja imparted to him a knowledge of almost all the sciences. Then, he to d him to go to Bhadragupta Sūri into the City of Avanti, and learn Daśapūrva; because there was no other scholar who could compete with him in that subject. Vajra Swāmi carried out his revered teacher's order and started for Ujjayini. When he reached it, it was night time So he passed that night outside the city. On the other side, Bhadragupta Sūri on that very night, got a dream that somebody took away the pot of milk from his hands, and was over-pleased by drinking it. Early in the morning, when he was telling to his pupils about the dream, Vajra Swāmi appeared. After bowing down politely, he told him the reason of his coming there. Bhadragupta Sūri also could mark him to be the most able person; he imparted to him all the knowledge he possessed; and after the sudies were over, he sent him back to his Guru, who, then, offered him the seat of 'Ācārya' and handed over to him the management of the whole Gaccha.

Once, while travelling, Vajra Swāmi came to Pāṭaliputra, stayed in a garden, and he, assuming a deformed appearance, gave the people a sermon. People began to remark that the Sādhu's physical appearance was not at all in keeping with his sermon. But on the next day, he appeared in his natural handsome form and preached them. The people were struck with wonder. Hearing from the Sādhvīs about his awe-inspring personality and extraordinary prowess, Rukminī, the daughter of Dhana Śréṣṭhi of that city, became affected and told his father that she would not marry anybody else except Vajra Swāmi; she would better prefer death to marrying anyone. Hence, Dhanaśéreṣṭhi approched Vajra Swāmi and requested him to accept Rukminī, and added, "I shall offer you ten millions of jewels in dowry. So, please, be kind to consider my kind request!" Vajra Swāmi replied, "Śreṣṭhi! You seem to be a simple-hearted man! As you yourself are immersed in the ocean of the worldly pleasures, you want others to follow you! But bear in mind, that all those pleasures are volatile and transi-

tory. If your daughter is really attracted towards me, she may follow my path of admonition. It is the only easiest and the best way!' Thus he succeeded in the convincing him; gave her Dīkṣā, and admitted her into the group of nuns

After a few years, broke out a terrible famine in that land. All the beasts and birds, and human beings were placed in great difficulty. Śrī-Saṅgha also could not bear to look at their pains. Those who were wealthy were so much afraid that they dared not open their doors even! Poor persons used to rob away whatever they happened to see. Even Sādhus did not escape from the cruel grasp of starvation. So, Śrī-Saṅgha requested Vajra Swāmi to protect the people from this calamity. Vajra Swāmi consoled them Then by his magical power spread a large carpet upon which sat the whole Śrī-Saṅgha; and travelling through the air, they all came to Mahāpur where there was Bauddha-rule. The citizens began to abuse and envy the Jain-religion Even the king's ears were poisoned. Bauddhas plotted against Jainism. They threatened the gardeners, and told them not to give a single flower to any Jaina for worshipping their gods during the Paryuśaṇa holi days.' Śrī Saṅgha was shocked, because it would be most improper and mannerless not to offer flowers to the gods on those great holi-days so the Saṅgha reported the whole matter to Vajra Swāmi and requested to take immediate steps for the sake of their own religion. Vajra Swāmi, atonce, went to the city of Māhéśwarī through air-way. There was a florist-friend of his father named Taḍit, who honoured him and asked him the reason of his coming Vajra Swāmi told him what had happened, and requested him to supply him with flowers. He offered him 20 lacs of flowers. From there, he went to the Goddess of Wealth upon Kṣhudra Himavanta-Mountain and brought from there 'Thousand-Petal-lotus-flower, for Jina -worship. When the people of Mahāpura came to know about this, they felt ashamed, and the king also accepted Jaina-religion

Once, Vajra Swāmi got Śleśma-disease. So, he obtained a

piece of dry ginger; and used only a small piece from it. The other piece, for further use, he placed on his ear. But through mistake, he forgot it. So in the evening, when he was performing Paḍilēhaṇa it fell on the ground. Vajra Swāmi took it to be a bad sign. He thought that he was that much negligent! It was a small mistake on his part. Then his life must be very short, he thought. He felt that he must atone for his mistake, Hence, he made up his mind to fast sererely.

Once again, there broke out a famine which lasted for twelve years! Vajrasēna (Vajraswāmi's pet student) called his students and said, "Don't you worry! I shall maintain you by obtaining food by my magical powers." But the students replied that it would be considered as an improper conduct on their part, so they would not take such food. Then all the 500 Śisyas came to Vajra Swāmi who, then, with all of them (with the exception Vajrasena and one trifling little-boy-sādhu) went on a mountain to fast; that little sādhu, afterwards, could mark his own fault; and as an atonement went to that mountain base and performed 'Pādapopa-gamana'-fasting Just as Ghee melts away when placed near fire, in the same way, the body of that little boy melted away before the hot slab of that rock. Vajra Swāmī told the whole story to his Śiṣyas. Then, every one of them separately sat down upon a rock where there were no insects. (All of them took their seats on different rocks.) At that time some demi-god came to harass Vajra-Swami, but failed to do any thing. Then, thinking that Kṣetra-deva was not pleased, he, with few others, went on to another rock, and leaving the body in deep maditation, fasted unto death; and atlast obtained a place in the heaven. At the time of Vajra Swāmī's leaving the earth, Indra himself came there in his celestial carriage, took a round and arranged the deep forests and big trees in proper order. So from that day onward, that mountain was called Rathāvarta. This holy place was, probably near Vidiṣā (Bhelsā) in South-Mālvā.

Vajra Swāmī showed his skill at the right moment and maintained the dignity of the Jaina Command (Śāsana-Prabhāvanā). His accepting the sadhu's life from his very boyhood and his scholarship are sufficient evidences of his greatness. After his "Swarga-gamana" (lit.=going to heaven) these three things-[1] Dasapūrva, [2] Fourth Saṃhanana and [3] Fourth Sansthāna-were abolished. Vajra-lineage started after his name.

Nothing is known about-whether Vajra Swāmī had composed some Prakaraṇas or written some volumes or not. There is nowhere any reference about it. There is an important reference about him in the 3rd Adhyāya of Mahā Niṣītha-Sūtra-which informs that before Vajraswāmī, Panca-Maṅgala Mahāśrut Skandha, (Panca-Namaskāra Sūtra) was only a separate sūtra; there were commentaries and critical notes etc. written on it, but as time passed on, all of them were destroyed; So Śrī Vajraswāmī composed the Panca Maṅgala—Mahā Śruta Skandha in its original Sūtras. It also seems that Navkāra-Mantra was formerly an independent Sūtra, but after Vajra-Swamī arranged it before the sūtras, upto this day it is attached there as the Ārambha-Maṅgala (a auspicious beginning) of the Sūtras

Vajra Swāmī's time was the time of remonstrance. Even in the hard days of famine, Sādhus preferred fasting to obtaining food by magical powers and eating it when other persons were dying of starvation. Moreover, at that time Idol-worship was also very prevalent. That a man like Vajra Swāmī might take so much pains to bring flowers cleary indicates that Catya-pūjā must have been a prominant part of worshipping in our religion, and that must be the reason why he used all his powers for that

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BHADRAGUPTĀCĀRYA

He was Vajra Swāmi's teacher. When Vajra Swāmī finished his studies before Sinhagiri who also felt that he was yet able to study more, Sinhagiri advised him to go to Avanti and study further Śruta before Bhadra-guptācārya. On the other side, Bhadra-guptācārya got a dream that some guest had come to his place and drunk away his whole pot of milk. He related this news to his pupils and added, " Some one, who will study the whole of Daśapūrva thoroughly will come to me !"...While he was conveying them this news, Vajra Swāmī approached, saluted him and with due respects stood before him quietly. Looking at his towering personality and sharp intelligence, Bhadraguptācārya imparted to him the knowledge of Daśapūrva and then, after it was finished, sent him back to his Guru.

At the time of Bhadraguptācārya's last days, Ārya Rakṣita Sūri performed Ārādhanā. He (Ā. Rakṣita) was the student of Ācārya Toṣaliputra who had ordered him to go to Vajra Swāmī for further studies. Accordingly, when he went there, he also met Vajra Swāmī's Guru-Bhadraguptācārya who, thinking him to be the most able person, said, ' Ārya Rakṣita ! May you be my helper in these—my last days !" Ārya Rakṣita Sūri did the same and performed such a nice Upāsanā that Bhadraguptācārya had to praise him and say; " You may-for further studies—approach Vajra Swāmī but do stay in a different Upāśraya (residence) and take your food, drinks etc. separately; because whosoever will take food with him or will sleep with him even for a single night, will meet with his Kāla Dharma (death).

There is difference of opinion between 'Paṭṭāvalī' and 'Duṣṣamā Saṅgha-stavayantra' about the services rendered by Ārya Rakṣita Sūri to Bhadraguptācārya. Bhadraguptācārya, then, finished his life-time and went to the other-higher world.

RENOVATION OF SATRUNJAYA GIRI BY JĀVAḌA SHĀH :–

In Kāmpilyapura there lived a merchant named Bhāvaḍa who had a religious-minded wife named Bhāvaṭa. By an unfavourable stroke of fortune, wealth left them. Yet not, only did he maintain his full faith in the religion, but also he became more and attached to it. Once, when two saints visited their place, Bhāvaṭa asked them when they would get wealth again. The saints replied, "To-day in the market will be brought a mare of a superior breed You do buy it. It would fet'ch you tremendous wealth !" Bhāvaḍa Shāh did the same and after some time the mare gave birth to a beautiful colt, who when he became young, shone out to be a unique horse in the whole world. Hearing about its fame, a king, named Tapan, bought it for three lacs of rupees. Then, Bhāvaḍa bought numbers of other mares who gave births to many gem-like young-horses. Then, he offered many best horses—all of the same colour and tribe—to King Vikrama who was highly pleased and who in return, gave him 12 cities including Madhumatī (the present Mahuvā in Kāthiāwār).

Everything comes of itself to a fortunate man ! Just after Bhāvaḍa entered Madhumatī, his pregnant wife at home, gave birth to a beautiful son—as if East giving birth to the Sun at dawn. They celebrated his birth-day with great pomp, and named him most appropriately Jāvaḍa.

At this time, Kapardī-yaksa,–the demigod–protecting Śatrunjaya, Giri had become vain and cruel. The area of about 50 miles around the mountain was turned desert-like. No one dared to go there on pilgrimage. Kapardī used to devour even human-

beings, and then, throw flesh, blood, bones etc. upon the mountain. None dared visit that mountain out of his fear Grass had also abandantly grown over all the ways. In tha condition, there was but one hope : that some most powerful Ācārya might visit the place, re-protect the mountain and appoint a new demigod; pilgrimage would be possible then and - then only !

After the death of Bhāvaḍa, Jāvaḍa ruled over his territory and protected the people. During this period the Moghals attacked Saurāṣṭra and robbed away abandant wealth, corn, and carried away as slaves many persons. On the other hand, Ārya Jāvaḍa protected his own religion also in anārya land ! Once while he was travelling in that anārya territory, he met some Sādhus who, as they saw him, said, 'O ! You are going to be the renovator of Śatrunjaya !" Hearing so, he went home and began to worship the Goddess Cakréswarī. After one month's worship the goddess became pleased and said, "Go, directly from here to Takṣaśilā city, take up the Bimba of Arhanta's Pratimā from there, and with that Bimba, you go to Śatrunjaya !" Just to carry out this order, Jāvaḍa came to Madhumatī. As soon as he reached the city he got the news that his ships which had been sent to China etc. formerly, had come loaded with gold. Meanwhile, Vajra Swāmī also accidentally came there ! Jāvaḍa requested him to help him in protecting Śatrunjaya. Fortunately there arrived-for salutation-at the same time, a person who, before his death, was preached by Vajra Swāmī and who after his death was born as a Yakṣa.

Vajra Swāmī suggested the Yakṣa also to help them; and with Jāvaḍa started for Śatrunjaya. That Kapardi Yakṣa left no stone unturned to harass them on the way, but the heroic Jāvaḍa Shāh and Vajra Swamī were enough to match him. Atlast, they easily reached the mountain top. That Jain Kapardi threw the Arhant-Bimba down repeatedly for 21 times,

and for 21 times Jāvada Shāh went down and brought it on the top.

As the last resort, Vajra Swamī, with all the four Saṅghas did Kāyotsarga; while Jāvaḍa Shāh and his wife placed their bodies under the wheels of the chariot carrying the Bimba. By the power of their extraordinary virtues and faith in the religion, and also with the help of the new Yakṣa, they were able to enter the temple; and that vain Yakṣa could not do any harm. Then they washed the whole Caitya (temple), and on the place of the broken Pratimā, they replaced the new one. At that time, that vain demi-god tried to enter the old Pratimā but he could do no harm, as that Pratimā had lost all its powers. So, as he failed, at last he cried out and made so loud and horrible noise that even the peaks of the of the mountain were shaken, and mountain was divided into two parts-one in the north and the other in the south! All except Vajra Swāmī, Jāvaḍa and his wife, got swooned! Then with the help of the new Yakṣa, and after praying to the the Adhiṣṭhāyakas of that former Pratimā, all were brought back to senses. Peace again prevailed there; and they could easily establish the Pratimā in that Caitya.

Then, Jāvaḍa, with the banner-staff in his hands, began to ascend the top of the temple with his wife to place the flag upon it. He felt overjoyed and while ascending, became drowned into happy and divine thoughts. His wife also-as if his own shadow—was following him and giving him perfect response in his talks. And as if it was the happy end of the comedy of their lives, both of them suddenly got heart-failed and expired on the spot, and went to the other world to-gether (Lit. to the fourth divine residence).

The gods threw their dead-bodies into Kṣīra sāgara (Lit. The Ocean of Milk). Their son Jāj-nātha was deeply affected

by this incident, but was consoled by Guruji himself. He was also told the history how they were favoured by the Goddess Cakréśwarī; and so he got peace at last.

Jāvaḍa Shāh did this deed (of protecting Śatrunjaya) after Vikrama Samvat 103.

सिरिवज्जसेणसूरी १४ चाउद्दसमो, चंदसूरि पंचदशो १५ ।
सामंतभद्दसूरि सोलसमो १६ रण्णवासरई ॥ ६ ॥

Siri Vajjaśena Suri 14 Cāuddasamo, Canda Sūri pancadaśo 15
Sāmanta bhadda Sūri solasamo 16 raṇṇavāsaiaī-(6)
Śri Vajraséna Surī was the fourteenth, Canda Sūri was the fifteenth
Sāmanta-bhadra Sūri was the sixteenth (Vanavasī)

तत्पट्टे श्री वज्रसेनः ।
तत्पट्टे श्री चंदसूरिः ।
तत्पट्टे श्री सामंतभद्रसूरि ।

Tatpatté Śrī Vajraséna.
Tatpatté Śrī Candra Sūri
Tatpatté Śrī Sāmanta-bhadra Sūri
The meaning of the Vyākhyā:—

On the seat of Śrī Vajra Swāmi came (after him) Śrī Vajraséna Sūri (as) the 14th Paṭṭadhara. During the days of famine once, when he heard that Iśvarī, the wife of a merchant named Jinadatta, had mixed poison in Lakṣapāka (food prepared after spending one lac of rupees) prepared at their city he went there with the permission of Vajra Swāmi, told the people that on the next day the famine would be over and took properactions to remove the evil effects of the poison. And then, gave Dīkṣā to the family members. Their names were Nāgendra, Candra, Nivṛtti and Vidyādhara. From all these four persons began four different Gacchas known by their own names. Śrī Vajrasena lived for 9 years at home; passed 116 years cāritra Paryāya and three years as

a prominent figure of the age. So on the whole, he lived a life of 128 years, and left this world after 620 years of the Nirvāna of Śrī Mahāvīra Paramātmā.

Between the period of Śrī Vajraswāmī and Śrī Vajra sen Sūri flourished two well known figures of that age (Yuga Pradhāns)-Śrī Ārya Rakṣitasūri and Durbalikā Puśpamitra. According to the Pattāvali Ārya Rakṣita Sūri left this world after 597 years of Śrī Veera, while 'Āvaṣyaka Sūtra Vrtti' notes that the 7th Nihnava flourished after 584 years of Rukṣitsūri's 'going to heaven'. We leave this problem for the scholars to solve it ! The Digambara came to be after 609 years.

On the seat of Śrī Vajrasena came Śrī Candra Sūri as the 15th Paṭṭadhara From him, started the third lineage named "Candra-Gaccha". In it flourished many brilliant and distinguished Sūriśvars who also became the founders of so many different Gaṇas.

Śrī Sāmanta Sūri came on the seat of Śrī Candra Sūri. He was most proficient in knowing the past. As he used to dwell in solitary places like forests, was detached from all the pleasures of the world and perfectly disinterested, he was known by the name of the Vana Vāsī (a forest-dweller). And from him began the "Vanavāsī-Gaccha"-the fourth lineage.

NO. 14 ŚRĪ VAJRASENA SŪRI :–

Grahastha-Paryāya (The life of a house-holder) .. 9 years :
Cāritra-Paryāya...................................... 119 „ :
(ordinary Vrata Paryāya...... 116 years
and Yuga-Pradhāna...... 3 years.
On the whole .... 128 years :
Going to the other higher world.................M. S. 620 years.
Lineage (Gotra) — Kauṣika gotra*

Once, while travelling, Śrī Vajrasena Sūri came to Sopā-

* Somewhere else it is called Bhāradvāji also.

raka-Nagara. At that time, the whole land was under the dark shadow of severe famine. Inspite of spending a lot of money people were not able to get food. In that city there lived a merchant who had a beloved named Iśvarī. She had four sons named Nāgéndra, Nirvruti, Candra and Vidyādhara. Being tired of starvation they made up their minds to mix some poison into Lakṣa-pāka (food prepared at the cost of one lac of rupees.) Vajra Swāmī who had the previous knowledge of things going to happen, at once told Vajraséna that just on the next day of the day when the poison would be added the famine would be over and a period of abundance would begin. Fortunately, one day, Vajraséna came to the house of Iśvarī who most cheerfully welcomed him. She told him how they had become tired of starvation, how life had become burden-some to them, and hence, her determination to take poison! Guruji consoled her and told her emphatically that the days of starvation would soon be over. And to her wonder, his words proved to be true; as, just on the next day, anchored on the shore of Sopāraka their ships fully loaded with corn! The miracle opened her eyes, and she began to think, "Had I added poison to the food, we would have been no more! Then, why not to dedicate this life to the cause of the holy religion which has restored it to me? Why not to take up Dīkṣā (Renunciation)?" Thinking so, she with all her four sons took up Dīkṣā. From the names of the four sons started four different lineages (Kulas). It is also said that each of them established 21 Ācāryas; and, thus, started "the Corāśī Gaccha." (The-84-lineages). The Nirvrurti-Kula, soon ended; but the other three continued for a long time and in it flourished many majestic souls.

THE CREATION OF KAPARDI-YAKṢA:*

Once, while travelling Vajrasena Sūri came to the city of Madhumatī in Soraṭha-Country.

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* These facts are noted, here from "The Tapā Gaccha-Paṭṭāvalī" of Śrī Jain Svetambara Conference Herald.

There lived a weaver called Kapardī* who had two wives Āḍī and Kuhāḍī. Kapardī was very fond of taking drinks which must always be avoided and food which was not worth taking. So, both the wives, once punished him and drove him away. While he was wandering in that miserable condition in the vicinity of the city, the Guru–who was also going out-saw him and consoled him in sweet words. Kapardi also fell at his feet and then with folded hands stood calmly before him Guru-by his supernatural eyes–saw that he had a very short life–which would end soon, and that the man would easily grasp up his preachings. Kapardī also requested him saying, "O Guru! Give me a vow of abstinance (Paccakkhāṇa)" The Guru replied, "Daily at the time of taking food after being seated quietly utter the holy words: "नमो अरिहंताणं" take out your waist-band and untie its knot, and then take up your food; after finishing it again tie up the knot! Let this be your daily performance! Accept this as a vow!" By luck, on that very day he got as his food meat which was poisoned by the vomiting of a serpent! He innocently, took it and at once died. After death, he became a Vyantara. His wives came to know about this, and went to the king and complained, "This wicked saint has done some black magic and has caused the death of our husband!" The king at once imprisoned Vajrasena. The Kapardi, on the other hand, who was in Vyantara form, saw by the help of his supreme vision that his saviour was in danger. So, by his magical powers he threw over the city a slab of rock–big enough to destroy the whole town, and warned the people either to release and beg pardon of the revered Guruji who was really the redeemer of persons who approached him, or to be ready for destruction of the whole town! The people and the king became alarmed and released the Guruji. They sent him to his residence (Upāśraya) with great pomp. Kapardī-Yakṣa also appeared before him, and with due respects, said, "My lord! Free me

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* In "Śatruñjaya-Mahātmya" he is noted as the son of king Sukarmā of of Tīrthamāna-City.

from the burden of sins of my former life!" The Guruji suggested him to atone for them by becoming the protector of Siddhācala-the holy mountain. And the Kapardī carried out his orders and became the protector of the mountain.

An account of Vajra Swāmī's life also is connected with this Kapardī-Yakṣa. This very Kapardī-Yaka had helped Javaḍa Shāh in protecting Śatrunjaya.

The Dīkṣā-paryāya (period of renunciation) of Vājrasėna was very long; and during that period he had performed many good deeds. He left this world and acquired Eternal Bliss in Vīra-Saṃvat 620.

ĀRYA RAKSITASURI :-

There lived, in Dashapura Nagara of King Udayana, Somadéva-the royal priest who had two sons named Ārya Rakṣita and Falgu Rakṣita, and a wife named Rudrasomā. Somadéva gave out all the knowledge he possessed to his sons. Who would like to conceal his knowledge from his own sons? Yet as if unsatished with it, Ārya Rakṣita went to the city of Pataliputra for further studies There, by his intelligence, he grasped up the knowledge of all the concealed Védas and Upaniśads; and returned to come home. His father conveyed the news of his learned son's arrival to the king who, then, with great pomp and honour, welcomed him.

Though Somadéva was a priest, his wife was a devout follower of Jaina-Dharma. She knew even the nine elements of Jīvājīvādika. She was in her 'Sāmāyika' when Ārya Rakṣita came home. So just to avoid the fault of breaking it, she did not offer her blessings to him even when he bowed down to her. Her attitude pained the son. When she finished the Sāmāyika, he asked her the reason of doing so. She replied, "O unworthy-one! How can I be satisfied with such a typle of scholarship of yours?!' Ārya Rakṣita was wonder-

struck to hear this. "The words must he significant" he thought.

When he repeatedhy asked her again and again the reason of saying so, she said, "All your scholarship devoid of the study of Jaina-Sāstras is futile! Just as a lake - is useless if there is no water in it, in the same way all your studies are of no avail without the knowledge of Dristivāda. Go to Ācārya Tośali-putra, the scholar of all the Jain Granthas (books), and learn them!"

"Surely, Mother!! I shall go in the morning" replied the son. He, anyhow, passed the night. The morning dawned. He became ready to go there. Just as he left his home, he met a man carrying 92 suger-canes! It was an omen of good-luck. He came to the Upāśraya, and stood at the doors. He was puzzled, as he did not know the Jain's way of homage! Fortunately, after a short time, a Jaina merchant named Dhaḍḍhara came there for homage. So Rakṣita also followed him and did vandana (salutation) in the same manner as that merchant did.

The Guruji, as he could mark him to be a new comer, asked him his Gotras etc. He was pleased to know that the new comer was the same Ārya Rakṣitā who was, before a few days welcomed by the king with great pomp and honour. Then, he asked him the reason of his visit. Ārya Rakṣita told him what happened and requested him to teach him Driṣṭivāda. The Guruji-by his supernatural vision-saw in him a most able Ācārya, and so replied, "Without taking Jaina-Dīkṣā you cannot study it"

Ārya Rakṣita agreed to the proposal and added, "People as well as, the king love me whole heartedly; and it is most difficult to cut off all the ties of love and to be detached and disinterested. So just after my Dīkṣā I shall have to leave the town, please do manage for my journey (vihāra)." Then the Guruji gave him Dīkṣā; and he left the city and went else-

where. This occasion is known as the first "Śiśyani'sfetikā" (theft) in the Jaina-religion.

By continuous learning he grasped certain Pūrvas. For further studies, the Ācarya sent him to Vajra Swāmī. On his way, he met Bhadraguptācārya who requested him to be his helper in his last days. Ārya Rakṣita granted his request and performed such a nice 'Vaiyāvacca' and 'Nijjhāmaṇa' that Bhadraguptācārya was greatly pleased. On the other hand, Vajra Swāmī got a dream that he offered a pot of milk to some guest who consumed the greater part of it; and only a little quantity from it remained in the pot. In the morning, when he was pondering over the dream, Ārya Rakṣita Sūri approached there; introduced himself and requested him to teach him.

Then began his studies before Vajra Swāmī. He finished nine Pūrvas and began to study the tenth one. As he came across the difficult portion of it—Bhāṅgo; inaccessible Gamaka, symonymous words, hard to be accomplished; and Javika of the words of the same meaning. So, it became tiresome to him.

On the other hand, his mother also felt afterwards that her words were too harsh to bear. She pined for her son! How far can a mother bear the separation from such a brilliant son of hers? Rudrasomā became impatient to meet Ārya Rakṣita Sūri! She called her second son Falgu Raksita, and asked him to go to him. Falgu came to Ārya Rakṣita Sūri and reminded him of maternal love. But Ārya Rakṣita Sūri replied, "How far are we under the swoon of fascination and affection in this transitory world? Besides, can words once spoken be recalled?" Then to lead his brother also to the true and supreme path which he himself had accepted, he drew before him the realistic picture of the forest of this world. As the facts entered into his mind, Falgu Rakṣita who became afraid of this world, accepted Dīkṣā and stayed with him.

As Ārya Rakṣita Sūri was feeling more and more tired of his studies, he once asked the Guruji, "Still, how will this proceed, My lord?"

"Go on with your work! Think not of anything else except studies!" replied the Guruji.

But after a short time he again asked him the same question. The Guruji said, 'The petty done; the undone vast!' You have still gathered only a drop from that ocean! You have still gathered only a drop from that ocean! You have only walked a few steps; still you have to reach the top of that Himālaya! Be not tired! Go on studying!" But it was very difficult for him to 'go on'! He felt that it was not so easy as it seemed to him before. His younger brother also repeatedly reminded him of his mother! So once he approached the Guruji, asked for his permission to go, and added, "I shall at once return back after meeting my mother, and begin my studies!" Vājra Swāmī saw by his supernatural vision that his own life was not so long as to survive till Ārya Rakṣita Sūri would return, and that his studies would never be completed! But how could the dream be rendered fruitless? In his dream also he had seen that the pot was not wholly consumed; here also arose the circumstance when there was no possibility of Rakṣita Sūri's finishing up the tenth Pūrva! Atlast as his request was granted Ārya Rakṣita started for home. On the way he visited Pāṭaliputra where lived his former Guruji Tośaliputra whom he met. And then he came to his native place-Daṣapura. There he met his parents, preached thém and succeed in convincing them to accept Dīkṣā. Somadéva also became a Jaina-Monk; but he disliked to remain naked, to go for Gocary, to wander bear-footed, to abandon the sacred thread etc. But Ārya Rakṣita Sūri skilfully, convinced him to abandon them one by one, and atlast made him a true Jaina-Monk.

Ārya Rakṣita Sūri had many pupils amongst whom these were more prominent and intelligent: Ghruta-Puśpamitra,

Vastra-Puśpamitra, Durbala-Puśpamitra, Vindhya-Muni, Falgu-Rakṣita, and Gośthā Māhila (who afterwords had become a Nihnava). Durbala-Puśpamitra with a view (to live long and hence) to study more used to take Ghee in abundance, yet was very lean. Once Vindhya-Muni, approached Guru-Mahārāja and requested him, "As I am disturbed by the noise that is created by my companions learning with me, I am not able to remember my lessons well. So, please, manage to teach me separately!" The Guru told him to go to Durbala-Puśpamitra and take up 'Vācanā' from him. After some days Puśpamitra approached the Guruji when he was alone, and said, "By giving vācanā to Vindhya Muni, I myself become slack in my own studies. The Guru Mahārāja heard this and thought.-when such a talented student is complaining about this, what would be the condition of others?" Thinking so he divided 'Anuyoga' into four parts. Dravyānuyoga, Caraṇa-karaṇānugoga, Gaṇitānuyoga, and Kathānuyoga.*

Once, when Śakrendra had been for obeisance to Sīman dhara Swāmi he occasionally asked him, "In Bharata-kṣétra is there anyone else except you who knows the true form of 'Nigoda'?" Bhagavanta gave him the name of the Ārya Rakṣitā Suri. Hence, taking the form of an old Brahmin, Indra came to Mathurā Nagari, and approaching the Guruji, asked him about the true nature of the Jivas of Nigoda. Sūriji gave him such a graphic description that Indra was highly pleased. To have a further test, Indra asked him to tell him his own life—time. Judging minutely from his form, appearence, characteristics etc. Suriji concluded that it was two Sāgaropama. Indra, telling him about his own Vyatikara, requested him to show him any miracle, yet thinking it to be improper to refuse him flatly, changed the entrance-door of their residence. So when Munies who had been out, came there, they were puzzled, as they could not find out the door. Atlast, Guruji showed it and

* The belief of some that it was Kālkācāya who separatas the four Anuyogas, and also connecting his name with the matter of Nigoda should be considered as a matter of differnce of opinions.

they were amazed! When they inquired why he had done so, he reported to them the wnole incident about Indra.

Thinking that the end of his life-time was drawing nearer, he-after much thinking-concluded to appoint Durbala Puśpamitra on his own seat after him. Some of the munies pleaded for Falgu Rakṣita and Goṣṭhā Māhila and pressed him to appoint them. But atlast he tact-fully convinced them all. And Puśpamitra was offered the seat

Then after finishing the journey of life, Ārya Rakṣita achieved the state of Nirvāṇa.

Upto the time of Ārya Rakṣita the rules of proper conduct,-restraint etc.-were observed-no donbt, but a little nagligence was shown while performing them. The rules also were not strictly observed. Before Ārya Rakṣita s time, Sadhus used to take vācanā (lessons) from Sādhus and Sadhvīs from Sādhvis, but during the time of Ārya-Rakṣita it became the custom that the Sādhvis also had to approach the Sādhus for Ālocanā. And what is most noteworthy is the change regarding the Anuyoga. Uptill then, all the four Anuyogas were linked together into a single one; but afterwards they were divided into four different parts. This is not an ordinary change. Ārya Rakṣita Sūri was-without a shadow of doubt-the greatest figure of the age.

DURBALIKĀ PUṢPAMITRA

He was one of the students of Ārya Raksita Sūri. By his continuous studies he had become very prominent. He used to take so much pains after his studies that though he took substantial food (Ghee etc.) he could not maintain his health; and so was always thin. That is-why he is called Durbalikā Puṣpamitra. His brothers were staying in Dasapura and were the followers of Bauddha-religion. They once came to meet their brother Puspamitra and asked the Guru-Mahāraja the reason why their brother was so lean. The Guruji told them the real

reason that he was doing much labour after his studies. Yet they were not convinced, and so they took him away with them to their city. There also they failed to improve his health. Atlast they requested him to leave off his studies for a short period. The request was granted by him and he became as he was formerly. Finally he gave them real advice (Pratibodha) of following the religion; and came back to his Guruji.

Once, when after much deliberation Āryā Rakṣita came to the conclusion of appointing Puśpamitra on his own seat after him-as he felt that he was the most worthy fellow, other Munivaras persuaded him to appoint Faigu Kakṣita. He handled the question very tactfully. He ordered one of them to bring three empty earthern pots, and when they were brought, he filled one of them with Aḍada (=The Pulse Phaseolus radiatus), second one with oil, and the remaining one with Ghee! Then when he tried to empty them one by one the first one became completely empty, while in the second one and the third one some portion of oil and Ghee yet remained at the bottom! Pointing at the first one, Guruji said "I always remained in Durbalikā-Puṣpamitra just like that pot of Aḍada." Thus, he was also a very brilliant and talented mam.

THE CREATION OF THE DIGAMBARA SECT:

Once, in the city of Rathavīrapura came, an Ācārya named Kriśṇa. Amongst his students there was one muni named Śivabhūti. The king once, offered him a very costly Ratna-Kambala (Shawl) with which he came to the Upāśraya. Kriśṇa Sūri came to know about it, called him, and said, It is not proper for a Sādhu to accept such a gift." He tore it to pieces and distributed them them amongst the Sādhus so that they might use them as outer coverings of Rajoharaṇas. Śivabhūti felt insulted. He awaited opportunity to take revenge!

Once, while Kriśna Sūri was preaching them about the

Jina-Kalpi-Sādhus and their modes of living he told them that it was impossible to act according to that sect and hence the sect had come to an end. Śivabhūti objected and said, "We are also sādhus and we act according to those principles!" Ācārya replied calmly, "Jina-kalpa has come to an end after the Nirvāṇa (obtaining of Eternal-Bliss) of Ārya Jambū Swāmi Besides it is impossible to follow it in these days!"

"How—by what authority do you say that it has come to an end? Well! I can easily follow it". replied the student with great anguish. Ācarya tried to calm him, told him that even Tirthaṅkaras never remained naked even in solitary places, and that every one of them had left this world also with clothes on. But unfortunately he was not convinced. Then, he put off all his clothes, threw them away, and went into the garden for meditation. Śivabhūti's sister who also was a Sādhvī followed her brother. They both began to wander in that naked condition. Once when they were wandering in a city to fetch food, they were marked by a prostitute. The prostitute thought:-'People will treat us indifferently if such attractive sādhvis (nuns) will wander in such a condition!' So she threw over her body a Sāri-(a garment). Śivabhūti tried his level best to establish his own sect. He got two Śiṣyas (Pupils) named Kaundilaya and Kaṣṭhavira. and these in succession became more and more flourishing.

According to some, the Digambara sect started after the name of a Muni named Sahasamala. In that sect also flourished many learned men who created literature of their own, The sect came to be after 609 years of Vira-Nirvaṇa. To day, Digambara Sādhus are rarely seen and are few in numbers when compered to Śvetāmbara-Sādhus. Originally there was a very little difference between the principles of Śvétāmbara and Digambara sects. But as time passed, it went on increasing and now in nearly about 84 matters, the difference prevails. The following are the prominent ones :—

(1) The Śvetāmbaras believe that the 12th Aṅga-Driṣtivāda from the "Dvādaśāṅgī" composed by Sudharmā Swāmī is totally separated; while the Digambaras believe that whole "Dvādaśāṅgī" is lost, and instead of it they consider Dhavala, Mahādhavala, Jayadhavala, and Gomattasāra as Āgama-rūpa.

(2) Śvetāmbaras think it a necessity to use clothes, vessels etc. for maintaining cāritradharma while Digambars do not believe in it.

(3) Śvetāmbaras fetch Gocari from different houses; while Digambaras dine at the house of one Śrāvaka only, and call it as Bhāmarī.

(4) According to Śvetāmbaras, Liberation is possible in the cases of both the types of Sādhus-those with clothes and those without them; while according to Digambaras it is only possible in the case of those without clothes.

(5) Śvetāmbaras belive that a woman also is equally fit for for Liberation just as a man; while Digambars do not believe it.

(6) According to Śvetāmbaras even a Kévalī can take his food; while Digambars do not belive in it.

(7) Śvetāmbar-Sādhus keep Rajoharṇas; while Digambara-Ones keep peacock-feathers.

(8) Śvetāmbaras accept anniversary-gifts of Tīrthaṅkaras; while Digambaras avoid it.

(9) According to Śvetāmbaras, the mother of a Tīrthaṇkaras gets fourteen dreams; while according to Digambaras she gets sixteen.

(10) Śvetāmbaras believe in 9 Padas of Navakāra, while Digambaras believe in 5 Padas only.

(11) The Śvetāmbaras worship the Jina-Idol adorned by garments Āngī, eyes etc. and a piece of cloth tied strongly round the loins, while the Digambara's Idol is devoid of any thing of such sort.

(12) Śvetāmbaras accept Jiva-Jivādi-nine elements; while Digambaras believe in only seven elements.

(13) Śvetāmbaras believe in 64 Indras, while Digambaras believes in 100 ones.

(14) Śvetāmbaras believe that Ṛṣabha Dēva had done four Muṣṭi-Loca, while Digambras believe it to be five.

(15) Śvetāmbara-Sādhus put on white garments; while Digambara Sādhus are naked.

These are only few matters of differances between the two.

NO. 15 ŚRI CANDRASŪRI

Grahastha Vāsa (The life as a house-holder) ... ...37 years:
Vratta-Paryāya ... ...30 years:

(Ordinary Vrata Paryāya 7 yrs.,
and Yuga-Pradhāna ... 23 yrs.,)

On the whole ... ... life—time 67 years:
Acquiring Eternal—Bliss ... ... Mahāvira S. 643
Lineage (Gotra): Sallahada.*

In Soparaka Nagara, there lived Dhanadatta Śeṭha and Iśvarī, his wife, who had four sons named Nagéndra, Nirvrutti, Candra and Vidyādhara. In times of Vajra-Swami there prevailed a severe famine which lasted for twelve years. Inspite of spending a lot of money, people were not able to obtain food.

Vajrasena came there, and went for Gocarī (food) to the house of Iśvarī who had on that very day determined to add some poison to the Lakṣapāka and to court death. Vajrasena consoled her and told her, "My Guruji has told me that as soon as I shall see you adding the poison, the period of starvation would be over and a period of abundance would begin. So sleep patient." And to her wonder, words proved to be true; as, just on the next day anchored their ships fully loaded with corn! And then the days of famine were over! Iśvarī and all other family members became highly attracted towards Jaina—Dharma, and she-with all her four sons took up Dīkṣā. From the four sons started four different lineages (Gaṇa). As Candra was compariatively more prominent and thinking that his lineage would last longer, Vajrasena Sūri appointed him on his own seat. Candra Sūri became somewhat Nyūna-Daṣa Pūrva—dhārī. From him started Nirgrantha's third lineage named Candra-Gaccha. In it had floudished many majestic souls. Even today, the name of candra-kula is taken at the time of the ceremony of Dik ā.

After preserving a complete restraint for 37 years, he obtained Eternal-Bliss, after 643 years of Vīra-Nirvāṇa.

No. 16 ŚRĪ SĀMANTABHADRASURI

He possessed the knowledge of Pūrvagata-Śruta. Besides his studies, his observance of the rules of proper conduct was also very strict. He lived and wandered most disinterestedly and mostly used to stay in a forest, a temple of a yakṣa etc. He was the Nirgrantha-cūḍāmaṇi. His alienation of the affections from worldly pleasures was of the highest type. As he used to dwell in a forest, people called him the forest-dweller-(Vanavāsī) From him, started the fourth name—"Vanavāsi-Gaccha" of 'Nirgantha-Gaccha.'

On Logic he has written a big volume named "Āpta-Mīmāṅsā." Besides "Uktya—nuśāsana," "Svayambhū-Stotra," "Jina-Stuti-śataka" etc. are also his works. He had composed "Āpta-Mīmāṃsā" for his own student Vṛddhadéva Sūri.

Just before his times, Jaina Dharma was divided into two parts-Śvetāmbara sect and Digambara-Sect. He left no stone unturned to reunite them, but did not succeed. That is why, even Digambaras respect him.

The Digambaras maintain that he belonged to their own Āmnāya; but no authoritative evidence is available about it.

सत्तरस वुड्ढदेवो १७ सूरीपज्जोअणो अढारसमो १८ ।
एगुणवीसइ इमो सुरो सिरिमाणदेवगुरू १९ ॥ ७ ॥

Sattarasa Vuḍḍha-dévo 17, Sūrī Pajjoaṇo aḍhārasamo 18
Eguṇavīsai imo sūrī sirimāṇadévagurū 19

तत्पट्टे श्रीवृद्धदेवसूरिः ।
तत्पट्टे श्रीप्रद्योतनसूरिः ।
तत्पट्टे श्रीमानदेवसूरिः ।

Tatpatté Śrī Vriddhadéva Sūri
Tatpatté Śrī Pradyotana Sūri
Tatpatté Śrī Māndéva Sūri

Vriddha-déva Sūri was the seventeenth Paṭṭadhara; Pradyotana Sūri was the eighteenth and Śrī Mānadéva Sūri was the nineteenth Paṭṭadhara.

The meaning of the Vyākhyā:—On the seat of Sāmanta Bhadra Sūri, Vṛddhadéva Sūri became the 17th Paṭṭadhara. His name was Dévasūri, but as he was old he was known by the name of Vṛddhadévasūri. He did the Pratiṣṭhā (the summoning of a divinity into a new image and the establishing of it) in the Jina-temple which was built by Nāhaḍa-Mantrī in Koranṭaka after 515 years of Mahāvīra-Nirvāṇa.

After 670 years of Mahāvīra-Nirvāṇa Śrī Jajjaga Sūri did the Pratiṣṭhā of the idol of Śrī Mahāvīra Swāmi in the new temple built in Satyapura by Nāhaḍa-Mantrī.

On the seat of Vṛddhadéva Sūri; Pradyotana Sūri became the 18th Paṭṭadhara.

After Śrī Pradyotana Sūri came on his seat Mānadéva Sūri as the 19th Paṭṭadhara. While the ceremony of offering the Sūri-Pada (the title of a 'Sūri') was going on, the Goddess of Speech (Saraswatī), as well as, the Goddess of Wealth (Lakṣmī) was seen seated on his shoulders. The Guru marked it and thinking that it would be hard for him to preserve his cāritra (proper conduct) he became dejected. Mānadéva Sūri, who marked the change of his guru's face, took an oath to abandon any kind of food (Bhikṣā) from Śrāvakas as wellas all the six Vigayas. Due to the observance of such severe penance, four Goddesses named Padmā,* Jayā, Vijayā and Aparājitā used to stay close to him. Once, in the city of Nāḍola he was seated, surrounded by all those four goddesses; some Śrāvaka saw him and called in question his character. Later on the goddesses punished him.

NO. 17 ŚRĪ VṚDDHADÉVASŪRI AND NO. 18 ŚRĪ PRADYOTANASŪRI

In Korāṇṭaka (Modern Koraṭā near Śivagañja) there dwelt Nāhaḍa Mantrī and his brother Sāliga. From the preachings of Devasūri they became attracted towards Jain Dharma; and in their hearts arose firm faith for it. On the 9th day of the brighthalf of the month of Āso, Nāhaḍa went to the Guruji and asked him whether it was adivisable for him to offer as a sacrifice to the Goddess Cāmuṇḍā a bull as he desired to do it. The Guruji advised him to be away from such ghastly deeds of violance.

On that very night the Guruji-by his supernaturad powers summoned the Goddess Cāmuṇḍā and said:—Think of your former life ! Such improper conduct is not in keeping with your former deeds. You were, in your former birth, the wife of

* "Laghushānti" mentions the name of Ajitā also,

Dhana-Śrésṭhī. Once, when on the 5th day of the month you had fasted, you were going with all your new clothes to the temple leaving your son at home. But your son--crying for you, began to run after you At that time, a bull, passing by you, was frightened by your shining attires and he ran wildly and your son was stumbled down. Unfortunately he atonce died. You also could not survive the shock and died by heart-collapse; and became the Goddess named Cāmuṇḍā. Do you think it proper to take revenge of your former life, by thus, pitilessly slaughtering the innocent creatures like bulls? So remember your former birth, and refrain from doing such sinful deeds of violance!" Though this was the most proper advice she did not take it to heart and replied, "I shll do as I like!" Atlast Guruji told Nāhaḍa Mantrī to be away from slaughtering the bull before her. He did so, and then by the advice of Guruji, he built 72 Jina-Mandiras the pratiśthā of which was done by Vṛddhadéva-Sūri in the city of Koraṇṭeśvara after 595 years of Śrī Vīra Nirvāṇa. Though his name was Déva Sūri, he became wellknown by the name of Vṛddhadéva Sūri as he was Vṛddha (aged).

In Mānadévā Sūri-Prabandha of Prabhāvaka-caritra this Vṛddhadéva Sūri is mentioned as the first caityavāsī. He was managing one caitya but after Sarvadeva's Pratibodha (praching), he left it.

If this is true, it clearly shows that even in the second century of Vikrama, caityavāsa was prevalent, though Paṭṭāvalies mention that it became prevalent in Veer Saṃvat 882 (Vikram S.S. 412). But that indicates that at that time caityavāsīs must he very great in number and very popular.

He appointed Pradyotana Sūri on his seat.

Very little is known abant Pradyotana Sūrī. In 'Vīra-Vaṁśāvalī' there is a reference that in the city of Ajmara he had done Prátiṣṭhā of the Bimba of Ṛs'abha Prabhu, besides, he had done pratiṣṭha in also Yaṣavasahi which was built by Dhanapati in Suvarṇa Giri.

Only this much is known about both these Paṭṭadharas.

NO. 19 ŚRĪ MĀNADĒVASŪRI.

In Nāḍola there lived Dhanéśwara—a very wellknown merchant who had a wife named Dhāriṇī and a brilliant son named Mānadéva. Once, while travelling, Pradyotana Śūri came to that city. Mānadéva was deeply affected by his extra-ordinary preachings. Then, he could realise the transitoriness of this world, and he determined firmly to win over his own internal enemies.

He requested Guruji Mahārāja to offer him pravrajyā (Dīkṣā). His parents also with heavy hearts gave him their consent. So at an auspicious time he was given Dīkṣā. Then, began his period of severe penance. What is impossitble to attain for one who has got sharp intelligence ! In a very short time he studied all the eleven Aṅgas and acquired proficiency in Mulasūtras and Chéda Sūtras also. As he turned out to be so brilliant, Guruji offered to him Sūri-Pada. At the time of the ceremony of offerring it he saw on his shoulder two goddesses Saraswati and Lakṣmi; So, he became a litlle dejected. He thought that due to their attraction he would-perhaps not he able to observe proper conduct. This shrewd student marked out the change on the face of his teacher, and took up a vow to abandon all food from the devout Śravakas and all sorts of Vikruti-Vigayas for ever.

Due to the prowess of his penance and constant observance of celibacy, four Goddesses-Jayā, Vijayā, Aparājita and Padmā used to dwell near him and used to visit hin daily for salutation. As time passed on Mānadéva Sūri became well known over the whole world.

At this time, Takṣasila-city was known as the centre of Jaina-Dharma. About 500 caityas adorned the city. Unfortunately an epidemic broke out on account of which many men began to die daily. Doctors and medicire proved a failure. Nothing but affliction and miseries were seen every where. The cemetery was overcrowded by corpses and an offensive smell was incessantly coming from it.

As this time, some of the srāvakas held a meeting in a caitya. "Was there no Kapardi-yakṣa, no Ambā-Dévī, no Brahma-Śānti or yaksarāja to protect them?"—They thought They were baffled-puzzled. When they had lost almost all their hopes there arose before them Sāsana-devi and said, "The great vyantaras of the Mlecchas have removed all the goddesses-and demigods. So how can they help you? Besides, this city is destined to be destroyed at the hands of the Turks after three years! Yet I am showing you a way to escape this calamity. If you adopt it, the Śrī-Saṅgha may be protected. In Nāḍola-city there is Mānadéva Sūri. Go there, wash his feet and sprinkle water over the area of calamity, and soon it will be over. But then, when the calamity is over, you should leave the city and go away elsewhere!" So saying, she disappeared.

All the Śrārakas unanimously sent Vīradatta to Nāḍola with a letter of request written to Mānadéva Sūri. Vīradatta came to the city and went to the Upāśraya. When he entered it Mānadéva Sūri—seated in the Paryaṇka—Position—was in deep meditation with his eyes fixed on the top of his nose, and Jayā and Vijayā—the two goddesses also were sitting in one corner—waiting for salutation. Vīradatta entered the room and was shocked to see the sight—the two unknown females sitting in a corner!! His mind became full of doubts He thought, "It is noon time, the place is solitary, and the presence of these women!! Really Śāsandévī has cheated us! It seems that the Guruji is pretending to meditate,—as he must have seen coming!" He went out, and sat out—side till the Guruji finished his meditation. When he went again before him he saluted him immodestly. The goddesses were enraged and punished him, there and then, and tied him with a rope. Then, the Guruji showed pity and he was released. The goddesses said to him, "O sinful person? Were you not ashamed to call in question the character of his holiness—the Guru Mahārāja! Did you not mark that we are goddesses? Our sight is devoid of nimeśa, (twitching), our feet never touch the ground,

and our garlands are ever fresh-could you not mark even these signs?" Such words made him ashamed, and he repeatedly begged their pardon for his ill-behariour. He also told them the reason of his going there.

The Guru-Mahārāja replied, "I shall surely carry out the request of the Śrī Saṅgha and try to remove your calamity. But without the permission of the Śrī-Saṅgha of this place, I cannot come there. And the Śrī-Saṅgha-here-consists of these two goddesses also. They do not wish that I should visit Taksaśilā. So, go to your place which contains the verses (Mantras) on Śrī Pārśva Nātha-Prabhu-verses which were suggested by these two goddesses-and which were formerly published by Kamatha! And by chanting them the calamity would be over!" Vīradatta went to Takṣaśilā and by doing as he was directed, the calamity was ended. He has also composed a stotra called "Tijayapahutta" for avoiding any sort of annoyance from the Vyantaras. Besides, he also tried to widen Jainism by converting many people to the religion. "The author of the "Vīra-Vaṅśāvali" writes, "He wandered through Ucca-Nāgara (a part of Takṣaśilā), Dérāgājikhāna, Derāula-and many other places and preached the Soḍhā-Princes, who then became Osavāla."

After three years, the city was destroyed by Turks. Even today, while digging, are found many Jaina-Bimbas of stone and silver. He toiled to serve the Śāsana in many ways. Appointed Mānatuṅga Sūri on his seat. And dying a most worthy death upon Girināra, he aquired an honourable seat in heaven.

सिरिमाणतुंगसूरी २० वीसइमो एगवीस सिरिवीरो २१ ।
बावीसो जयदेवो २२ देवाणंदो य तेवीसो २३ ॥ ८ ॥

Siri Māṇatunga Sūrī 20 visaimo, egavīsa siri Vīro 21.
Bāvīso Jayadévo 22 Dévāṇando ya téviso 23 ॥ 8 ॥

२० तत्पट्टे श्रीमानतुंगसूरिः ।
२१ तत्पट्टे श्रीवीरसूरिः ।

२२ तत्पट्टे श्रीजयदेवसूरिः ।
२३ तत्पट्टे श्रीदेवानंदसूरिः ।

20 Tatpaṭṭé Śrī Mānatuṅga Sūri
21 Tatpaṭṭé Śrī Vīra Sūri
22 Tatpaṭṭé Śrī Jayadéva Sūri
23 Tatpaṭṭé Śrī Dévānanda Sūri.

The meaning of the Gāthā:—On his seat, Mānatuṇga Sūri became the 20th Paṭṭadhara. Then Śrī Vīrasūri, on his seat came Jayadéva Sūri, and then Śrī Dévānanda Sūri became the 23rd Paṭṭa dhara. 8

The meaning of the Vyākhyā:-Mānatuṅga Sūri came on the seat of Mānadéva Sūri as the 20th Paṭṭadhara He composed the 'Bhaktāmara-Stotra' and gave 'Pratibodha to the king who was highly astonished by the works of Bāṇa and Mayūra. He conquered Nāgarāja also by composing "Bhaya-Hara-Stava" (Namiūṇa). Besides, he composed "Bhakti Bhara" and many other Stavanas In. Prabhāvaka caritra first is written the life of Mānatuṇga Sūri and then is written the biography of Mānadéva Sūri, the student of Dévasūri's Śiṣya Pradyotana Sūri. But it is evident that in Prabhāvaka caritra the biographies of different Prabhāvakas are not arranged in proper order of precedence.

Vīra Sūri became the 21st Paṭṭadhara on the seat of Mānatuṅga Sūri. He did the Pratiṣṭhā of Śrī NamiNātha Bhagavāna in the city of Nāgapura in Vīra Samvat 770, i. e. in v.s. 300. That-is-why, it is said that—

Śrī Vīrācārya who was lucky enough to perform the Pratiṣṭhā of NamiNātha-the God of the Jainas (Jineśwara). He flourished after 300 years of Vikrama.

After Vīra Sūri, Jayadéva Sūri became the 22nd Paṭṭadhara.

On the seat of Jayadéva Sūri came Dévānanda Sūri as the 23rd Paṭṭadhara. During this period, after 845 years of Vīra-Nirvāṇa, the Vallabhī (lineage) was destroyed, from 882 Caityavāsa started, and from 886 started Brahma-Dīpikā Sākhā.

NO. 20 ŚRI MANATUNGA SŪRI*

In Vārāṇasi, the capital of Śrī Harsadéva, there lived a merchant named Dhana Dèva who had a worthy son named Mānatuṅga.

Mānatuṅga, luckily came in contact with Digambara-Ācāryas. As time passed on, he got more and more faith for the Digambara-Sect and declared his intentiont o take up Dīkṣā. With his parent's permission he accepted Dīkṣā from a Munīśvara named Cārukirti. From then, he was called Mahākīrti. He became thoroughly acquainted with all the Digambara-beliefs that a woman is not worthy of Mokṣa (Liberation), a Kévali cannot take food etc. He one by one studied all the 32 Āgamas and used to keep a wooden-water-pot (Kamaṇdala) as well as a bunch of peacock-feathers.

In the same town was living his brother-in-law (his sister's husband) named Lakṣmīdhara who was a staunch adherent of Śwetāmbara-Āmanyāya. Once without invitation Mahākīrti visited his place with the intention of getting food. As he used to keep his water-pot always filled, germs were created in it. His sister marked it. Thinking to draw his attention towards such carelessness, she said, "Compassion over all the beings is, O Brother! the basis of all religions! This carelessness of yours, causes the destruction of so many

* Some scholars do not accept this Mānatuṅga Sūri to be the author of Bhakāmara stostra etc. According to them Mānatuṅga Sūri who flourished in the 7th Century of Vikramaera is the author or the work So, this should be considered as a matterof difference of opinions.

germs! Just to avoid all kinds of Parigrahas (belongings) you say-you have abandoned to put on even clothes. But let me ask you whether to keep this water-pot is a 'Parigraha' or not!" Then, she informed him of all the " Kriyā-kalāpas " of a Śwétāmbara; hearing which Mahākīrti said, "But tell me how can I come across such a great soul?" His sister replied, "He is soon to come from Madhya-Pradeṣa. I shall arrange for your interview with him." Then, she cheerfully offered him food.

Then, after a short period, Jinasiṃha Sūri* came there, By the contact with his holiness he came to know the Truth. He again took Śvétāmbarī-Dīkṣā from him, and by constant practice of penance he thoroughly acquainted himself with all the Aṅga-upāṅgas.

In that very city lived a scholar named Mayūra who had a highly intelligent daughter whom he had given in marriage to a poet named Bāṇa. Then, by his influence he was offered a service in the state, and thus, they were quite happy. But once, Bāṇa had a quarrel with his wife who at once left home and went to her parent's house. Bāṇa also went there, and tried to convince her, but she was too obstinate to be convinced Then, he tried to please her by composing a verse of her praise in which he used the word "सुभ्रु" ('Subhru') which Mayūra, who was sitting in the neighbouring-room and was hearing the whole discussion, heard it. He had become tired of the whole quarrel, and sarcastically suggested, "Use the word "चंडी" ("Caṇḍī") instead of "सुभ्रु" ("Subhru")!" These words abashed her. Her father's words were too harsh to bear. She lost her temper, and cursed him. "Be you afflicted with leprosy!" saying so, she went back to her husband's.

The curse proved to be true, and Mayūra began to repent for his words. He stopped visiting even the royal court. The

* Though, "Prabhāvaka Caritra" has mentioned this name, really speaking it aught to be Mānadéva Suri.

king came to know about this incident and called for him. Just to obey the command of the king, he had to visit the court! There was no other go! With aching heart, he entered the royal-hall where formerly he was greeted and honoured by all. Now the same hall seemed to mock at him! So, after returning home he determined that it was better to pass avay the rest of his life in worshipping some God so that he may regain his lost health and form; rather than to suffer such humiliations. Then, he began worshipping Sūryadéva (The Sun) who became pleased by his adoration and made him handsome again. Then, he visited the royal court and told the king what had happened. The king was pleased with him and appreciated his talents. Bāṇa who was there, said to the king, "What is there to be appreciated? My lord! God is alway gracious!" The king answered "Dont you envy him!" Bāṇa was agitated by the reply and declared loudly, "Even if you cut off my hands and legs and throw me behind the temple of Goddess Caṇḍikā, I am sure, I will come before you here with both those limbs unhurt!" Mayūra showed compassion and requested the king not to do anything of that sort, but the king desirous of measuring his prowess took up the challange and did accordingly. Bāṇa also prayed to the Goddess so devoutly that, at last, she was pleased and restored him his hurt limbs.

The king also honoured him; but thence-forth, Bāṇa and Mayūra began to envy each other. So, the king, once, called both of them and told them to go to Kāśmīra and decide there who was superior to whom. Both of them agreed and went to Kāśmīra. Both of them did severe penance and pleased the Goddess who appeared before them and just to solve the question–who was superior to whom–asked them to solve the riddle: "शतचंद्रं नभस्तलम् ।" Both of them could solve it, but Bāṇa did it at once, so he was declared to be victorious. Then both of them returned to their native place. The king wellcomed them.

Once, while talking, the king said to his ministrer, " The

Brāhmins are ever victorious ! I don't think there are men of such prowess in any other Darśana !" Hearing this, the minister told the king of the worderful prowess of Mānatuṅga Sūri. The king told him to invite him. Then Mānatunga Sūri was requested and consequently he came to the court. The king described to him the powers of Bāṇa and Mayūra and requested him to show them miracle if at all he had any prowess of such sort. Sūriji replied, "We have no anxiety of sons and daughters; nor are we at all desirous of wealth or corn, so that we may have to flatter kings ! ! But to do 'Sāsaṇa-prabhāvanā' is our duty !" The king at once ordered to put fetters on all over his body and to imprison him in a dark dungeon. As soon as the order was issued it was carrid out: he was bound by an iron fetter made of 44 chains and was pushed in a dungeon where there was nothing but thick darkness.

But to Māna-tuṅga Sūri this was but a trifling thing.

With perfect concentration he began to compose one by one the verses of "Bhaktāmara Stora." As he began to utter verses, the chain also was one by one broken. At last, when he finished the last-44th-verse even the last one was broken to pieces and the doors of the prison were opened. Sūriji came out, went before the king, and offered blessings to him. The king praised his prowess fully, and added, "Bāṇa and Mayūra are also scholars but they are vain and envy each-other. You are complely free from all such vices. I am greatly satisfied to get this opportunity to see such a great soul like you." Guruji advised him to keep firm faith in Jina-Dharma, and left the place. "Bhaktāmara Stotra," composed by Māntuṅga Sūri, is up to this day very well known.

Due to the influence of former deeds, Guruji got delirium-disease. He prayed to Dharaṇéndra and asked his permission to fast. Dharaṇéndra, appearing before him, said, "Still your life-time is not ended. Besides, you are going to be the redeemer of many people ! So, give up the idea of fasting ('anasana')."

Then, he taught him a verse of incantation-composed of 18 words—by the mere chanting of which many diseases were cured. With the help of those 18 words, Sūrji composed "Bhaya-hara-stotra" which is up to this day well known. With the use of the same, his disease was completely cured. Then after wandering over many a region, redeeming many people, creating many talented scholars, and fasting unto death he acquired heaven.

No. 21 Vīra Sūri, 22 Jayadéva Sūri, 23 Dévānanda Sūri.

In Mahāvīra-Saṁvata 770*-i.e. Vikram's 300-Vīra Sūri had done 'Pratiṣṭhā' of Nami Nātha in Nāgapura. And his fame was spread in all the directions. The biographies of two Vīrasūris are given in "Prabhāvaka-Caritra," but they must be considered as quite different from this Paṭṭadhara.

Jayadéva Sūri came to the seat of Vīra Sūri. About him also, very little is known. "Vīra-Vaṅśāvali" informs that this Jayadéva Sūri has established the idol of Padma-Prabhu (God) and the Goddess Padmāvati on the peak of the mountain Raṇata bhamara. Besides, while travelling through Thaléci (Marudhara) converted Bhāṭī-kṣatriyas to Jainism by the power of his preaching.

On the seat of Jayadéva Sūri came Dévānanda Sūri whose biography is not at all known. During his time, three notable things happened: (1) In Vīra-Nirvāṇa 845 Vallabhī (lineage) was destoyed; (2) V. N. 882 Caitya-Sthiti became prevalent, and (3) In V N 886 was created Brahma-Dipikā-Śākhā.

The Destruction of Vallābhī

Thrice it was attacked, but was never destroyed wholly. First in V.N. 845 it was destroyed by the attacks of Turks of

* It must be 870.

Gazani. During that period of disturbance, the Jaina Idols were carrided away and protected in Bhillamāla etc At this time, Gandharava-vādī-Vétāla Shānti Sūri had protected the Saṅgha

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Caitya—Sthiti :

Due to the strictness that was observed in the conduct of a Jaina-monk, some of them (sādhūs) had become slack in performing tneir duties and consquently they began to stay in Ç aityas. Thus slowly began the practice of C'aitya-vāsa and after V.N 882 it became a firmly established custom; and it is from then, that it is so much prevalent. Śrīmān Haribhadra Sūri and many other able Ācāryas had drawn the attention of the people towards this looseness of observance of rules of proper conduct, and with all their might had raised an objection to the spreading of the evil. The Caityavāsīs, as they used to reside in Caityas, used the Caitya's wealth for their personal purposes, used to put on even coloured or scented clothes, used to eat food fetched by nuns, hoarding money, kept long hairs, enjoyed tasty dishes, used sacitta water, as well as, all the fruits and flowers, sell Jina Idols etc. and used to behave in such a way as would be blot on the Jaina-Śāsana.

The Creation of Brahma-dīpikā Sākhā

Once while travelling, Ārya Samita Sūri (the maternal uncle of Vajra Swāmī) came to the country of Ābhīra. There were two rivers named Krisṇā and Pūrṇā near Acalapura. Between the two rivers, was situated a beautiful island called Brahma. An ascetic named Déva Śarmā and his 499 followers (śiṣyas) were staying over the land and trying for the realisation of Supreme Knowledge (Brahma-Jñāna). One of them, with an aim to be famous, used to walk over the river after

besmearing his feet with a medicinal paste, cross it (the river) and visit Acalapura daily. The people were struck with wonder and used to invite him for dinner. He began to discuss whether there could be anybody with such a prowess in Jaina-Śāsana. While such discussions were going on in the city, once, Ārya SamitaSūri came there. By the power of his supreme imagination he came to know about the intention of that ascetic for performing such a miracle; and hence, he ordered one of his devotees-a Śrāvaka to invite the fellow for dinner. Before sitting for dinner, he managed to wash his feet with hot water. As soon as they were washed, that paste was removed. When the ascetic, after his dinner, went back and and approachad the bank of the river, he was puzzled. Yet for the sake of maintaining his own position, he began to walk over the surface of the water. Just after a short distance he began to sink down. The Guruji, chanting some verses threw a vāsakṣépa, and thus the water gave way to the sinking man. Thus, he was saved by the Guru. The ascetic felt ashamed and the people were made tongue-tied by the supreme power of Ārya Samita Sūri Then Guruji visited the Brahma dvīpa and after preaching the 500 ascetics he converted them into Jainism. As he dwelt in Brahmadvīpa, from that name started the Sākhā which was known as "Brahmadvīpikā."

CHAPTER IV

चउवीसो सिरिविक्रम २४, नरसिंहो पंचवीसो २५ छव्वीसो ।
सूरिसमुद्द २६ सत्ता-वीसो सिरिमाणदेवगुरू २७ ।। ९ ।।

Caurvīso Siri Vikrama 24 Narasinho pancavīso 25 chavīso
Sūri Samudda 26, Sattāviso Siri Mā

२४ तत्पट्टे श्री विक्रमसूरिः ।
२५ तत्पट्टे श्री नरसिंहसूरिः ।
२६ तत्पट्टे श्री समुद्रसूरिः ।
२७ तत्पट्टे श्री मानदेवसूरिः ।

24 Tatpatté Śrī Vikrama Sūri
25 Tatpatté Śrī Narasiṁha Sūri
26 Tatpatté Śrī Samudra Sūri
27 Tatpatté Śrī Māna-déva Sūri

The meaning of the Vyākhyā:—On the seat of Devānanda-Sūri came Śrī Vikrama Sūri as the 24th Pattadhara.

Narasiṁha Sūri became the 25th Pattadhara on the seat of Vikrama Sūri. This Narasiṁha Sūri was well-versed in all the Siddhāntas; and by the power of his speech and style of preaching he had convinced a yakṣa to abandon the use of flesh.

Śrī Samudra Sūri became the 26th pattadhara on the seat of Narasiṁha Sūri.

Śrī Samudra Sūri-the gem amongst the talented, who was born in the royal-family of Khomāṇa had the greatest influence and command over the Gaccha. Besides, in the pilgrimage of Śrī Nāgahruda-worthy for even Dharaṇéndra's salutation,-he won over Digambaras and became famous.

On the seat of Śrī Samudra Sūri, Śrī Mānadéva Sūri (II) became the 27th Paṭṭadhara. About this second Mānadéva Sūri it is said that—

'Śrī Mānadéva Sūri,-the friend of Śrī Haribhadra Sūri who was an ocean of knowledge, became a most prominent Ācārya who by the power of his penance had-reacquired from the month of the Goddess Ambikā, the holy Sūri-Mantra which was up till then forgotten.'

After 1000 years of Śrī Vīra-Paramātmā flourished Satyamitra, and after that the PūrvaJñāna was destryed.

In the interval of Śrī Vajraséna and Satyamitra's time flourished six Yuga-Pradhānas named 1 Nāga-hastī, 2 Revatīmitra, 3 Bhahmadvīpa, 4 Nāgārjuna, 5 Bhūtadinna, and 6 Kālakācārya. Amongst these, was Kālakācarya who was saluted even by Indra, who had taken prominent part in composing 'Anuyoga' (in separating the four 'Anuyogas') and who, in the year 993 after Śrī Vīra-Paramātmā, observed the Paryuṣaṇā-Parva (holy-day) on the 4th day of the month instead of the 5th. In the year 1055 after V. N. i. e. in V S. 585 Śrī Haribhadra Sūri-the son of Yākinimahattarā, left this world and acquired heaven. In V. N. S. 1115 Yuga-Pradhāna Śrī Jinabhadra Gaṇi acquired a seat in heaven. The "Paṭṭāvali" notes that this Haribhadra Sūri-referred to above should be considered as quite different from one (another) who had written a commentary on "Dhyāna Śataka" and other works of Śrī Jinabhadra Sūri, referred to above. But as that Jinabhadra Sūri lived for 104 years, there is very little doubt about his existence even in the times of Śrī Haribhadra Sūri.

No. 24 Śrī Vikrama Sūri, 25 Śrī Narasiṁha Sūri,
No 26 Śrī Samudra Sūri, and 27 Śrī Mānadéva Sūri

On the seat of Dévānanda Sūri came Śrī Vikrama Sūri who mainly travelled through Gujarāta. In the city of Kharasaḍī, situated on the bank of the river Saraswatī, he fasted for 24 days after which the Goddess Saraswatī, became pleased, she appeared before him and a dry big tree was made to bear new

leaves! Sūriji also had done much in increasing new converts. He wandered in Dhārādhāra-territory and converted Paramāra-Kṣatrīyas of the place into Jainism. His knowledge of sciences was immeasurable!

On his seat, came Śrī Narasiṁha Sūri. He was a gigentic personality and his power of preaching was very pleasing. In Narasiṁhapura, he preached a yaksa-a flesh-eater-and stopped him from accepting as an offering slaughtering of a bull before him. He preached Khomāṇa royal family and converted them to Jainism. Samudragupta who afterwards became his Paṭṭadhara was from the same family.

Samudra Sūri also became as brilliant as his Guru. He possessed the martial lustre and also the power of penance. He wandered in Aṇahīlapaṭṭan, Bāhaḍamera, Koṭaḍā etc., tried to serve the Jinaśāsana, preached the Goddess Cāmuṇḍā, and showed her his prowess. At this time, Digambaras were becoming more and more prominent. Samudra Sūri vanquished a Digambara-Paṇḍita (Ācārya), became well known, and served the Śvetāmbara sect. Nāgahruda Tīrtha (pilgrimage) which the Digambaras desired to possess was kept under the possession of Śvetāmbars by his power of discussion.

On his seat, came Śrī Mānadéva Sūri (the second). He was also most worthy. Once, due to the unstableness of his mind he forgot the 'Sūri-Mantra.' He repented for it. Went to Girnāra-mountain, fasted for two months, and pleased the Goddess Ambikā, who, then, appeared before him and asked him the reason of such severe penance. Having come to know about it, she asked the Goddess Vijayādévī, and offered the "Sūri-Mantra" to him. He was a friend of Haribhadra Sūri, the son of Yākināmahattarā.

Yugapradhāna Nāgārjuna:

Vallabhī-Vācanā was done under the presidentship of Nāgārjuna, and hence he became more famous. Vallabhi-Vācanā is also called " Nāgārjuna's Vācanā." "Vācanā " is a technical word meaning ' the teaching." There are so many types of Vācanas; but these are notable: 1) Pātaliputrī-Vācanā which prevailed in the year 160 After V. N. in the times of BhadrabāhuSwāmī, (2) Māthurī-Vācanā which was started by Skandilācāryā and (3) Vallabhi-Vācanā, which was started under the guidance of Nāgarjuna; the time, of the second one-Māthurī and the third one Vallabhi is the same.

Due to severe famine, the system of preserving the knowledge merely by hearing from generation to generation (Śruta-paramparā) was destroyed. Most able Ācaryas also were not there to preserve it. Whatever little was remembered by some was also likely to be forgotten, due to the famine. Gaccha-Nāyakas also became anxious to preserve it. The grip of famine was also not ordinary. In those days of starvation when it was very difficult even to preserve whatever little knowledge that was left, who would think of acquiring new one? At last after the days of starvation were over, Ācarya SkandilaSūri in Mathurā, as well as, Nāgarjuna in Vallabhīpura began to re-arrange all the available Śruta. Though both these contemporary Ācāryas were great scholars, unfortunately they differed from one another in certain matters after their Vācanās were ready. So, in both the Vācanā's certain difference of opinions prevailed. Afterwards when Dévārddhi Gaṇi Kṣramāśramaṇa tried to compose (edit) Āgamas, he also took labours to remove this difference and keep only one Vācanā. According to the Vācanā of Skandilacārya, he wrote Siddhānta-Volumes; and in the portion of commentary, he wrote the difference of opinions and readings of Nāgārjuna's Vācanā-the references of which are available even today in the volumes of commentaries. In V. N. 899 Nāgarjuna acquired a seat in heaven. He was a proficient Ācārya.

Śrī Haribhadra Sūri:—

He was an honourable priest of Titārī, the king of Citoḍagaḍha. As he was wellversed in Vedānta and very talented, he had become vain. He used to tie round his waist, silken cloth to show that he had done it so with an intention that his belly may not burst open due to the heavy burden of the knowledge he had grasped. Thinking that there was none in the whole of Jaṁbudvīpa who could beat him, he used to keep a branch of roseapple-tree in his hand. Used to carry even a spade, dry grass and a net with him. Inspite of all these, he had taken a vow to be the student of one who would win him over.

Once while he was engrosed in deep thinking, a servant from the king came to call him. He became ready and riding a vehicle that was ready to convey him, started to go to the court. On the way, he heard a great noise of the people. He peeped out, and saw that a mad elephant had created some havoc, and that was why people were running here and there to protect them-selves. He also jumped down and entered a neighbouring house to get shelter.

But lo ! It was a palatial Jina-temple ! Some abusive thoughts passed through his mind. He had hatred for Jainism; but to escape the danger he had to take shelter of the Jina-temple ! After the way was clear again, he came out and went away. On one hand his dislike towards Jainism was becoming more and more strong; on the other hand was destined quite a different thing for him !

Once at midnight, while, returning from the court and going home-wards, he was passing by the upāśraya where he heard some murmur. He stopped there and heard attentively. Some Jainā Sādhvī (nun) Yākinīmahattarā was uttering:—

चक्कीदुगं हरिपणगं, चक्कोण केसवो चक्को ।
केसव चक्की केसव दु, चक्को केसव चक्को य ॥

Once he heard it...twice...thrice and repeatedly, Yet he could not understand ! His pride was wounded. He tried his level best to find out the meaning, but all his efforts were in vain !

He, atlast, approached the nun and said, "What was that 'Caka-Caka' that you were uttering ?" She replied, "O Brother ! to an ignorant man it was 'caka caka'-it may appear to be some meaningless words !" The priest was puzzled. Meanwhile he was reminded of his vow. So he told her about it and requested her to accept him as her student. She nodded her head and added, "Nuns have no right to accept male-students. Besides I cannot tell you the meaning of that verse even !" But he again informed her of his vow. So she led him before Ācārya Jinabhadra who conveyed the meaning and gave him Dīkṣā. And instead of Purohita-Haribhadra (Haribhadra-a priest) he became Muni-Haribhadra (Haribhadra-a Jaina-monk).

"A paper-kite, and the favourble wind ! What else is required then ?!" The talented fellow grasped up almost all the Jaina Scriptures within a short period; and thinking him to be a most worthy person, Guruji handed over him the management of the whole Gaccha.

HaribhadraSūri had two nephews named Haṁsa and Paramahaṁsa who were proficient in warfare. They also followed him and became his students (śiṣyas). In a short period they became well-versed in the Darśana Sāstra, Grammer, Literature etc. 'A good face needs no paint !'

At that time in Pūrva-Déśa, Bauddha-Dharma was in full swing. There were Great Universities and Gurukulas conducted by them. They were helped by the kings also. Haṁsa and Paramahaṁsa desired to visit the Universities and study there. They asked for their Guru's permission. The Guru looked into their destiny and thought it unadvisable to send them. Yet against his wish they started towards the east.

At last they reached Bhoṭa Déśa. As Jaina Sādhus were not admitted to a University, they put on a disguise of Bau-

ddha-Bhikṣu and got admission. By their sharp intellect, they finished their studies in a short time. Then, they began to note down. arguments against the Bauddha philosophy. Unfortunately, once, two of the paper-sheets on which they had written such arguments were blown away by the wind and were found by the Kulapati (Principal). He read them and was astonished. He doubted that the writer must be no other than a Jaina Śramaṇa. But how to find him out of 15,000 students? Atlast he arranged a plan. Near the entrance of the kitchen he placed a Jaina-Idol and told everyone to kick it while passing by. Haṅsa and Paramahaṅsa were perplexed. They decided not to insult their god even at the cost of their lives. When their turn came, by drawing three lines crossways and three straight lines on the belly of the Idol and turning it into a Bauddha-Idol, they kicked it and passed away. The spies that were placed there marked it and informed the principal. Haṅsa and Paramahaṅsa also realised that it was fatal for them then even for a moment. They atonce took to their heels; but were followed by the king's army. They ran with all their might but atlast the army came nearer. Haṅsa saw the danger and suggested Paramahaṅsa to run away and get the shelter of Sūrapāla, the neighbouring king. Paramahaṅasa carried out the suggestion, and Haṇsa became prepared to face the whole army. He was a Sahasra-Yodhī (one who could fight singlehanded with one thousand soldiers at a time). But there were 1444 soldiers. How could he defy the whole army? His whole body was pierced through by the showers of arrows of the enemies, and atlast he tumbled down and died.

Paramahaṅsa reached Surapāla and reported to him the whole matter. In the meanwhile, the army also came there and requested Surapāla to hand over Paramahaṅsa their enemy. "Even at the cost of my life, I would not do it." replied the brave king. Atlast they decided to arrange for a debate. Accordingly it was held and Paramahaṅsa defeated the other party. So, he became free, and went to his Guru, Haribhadra Sūri.

The enemies tried to harass him even on his way, but they could not do any wrong to him.

The Guruji saw his student and embraced him effusively. But as he came to know about what had happened, he lost his temper. Paramhaṅsa also begged his pardon for going there against his desire and while reporting the whole matter he felt so much that he collapsed and died at once. Guru's temper then knew no bounds. He determined to take revenge.

With such determination, he went to the King Surapāla, thanked him for the valour that he had shown, and told him to arrange for a debate with the Bauddhas. Surapāla politely suggested to drop the idea, as it appeared to him that the Bauddhas were more talented; yet the Guru told him of his firm determination. So, an invitation was sent to the Bauddhas. It was also decided that one who would be defeated, should be thrown into a frying pan of boiling oil.

Then started the debate about the meanings of the Scriptures (ṣāstrārtha). Gold shines the brighter, the more it is heated in the same way, after a long discussion, Kulapati was defeated and consequently thrown into the pan of boiling oil. The debate, yet, was continued by another Bauddha. He also got the same result and died. The third came...the fourth, the fifth...the sixth . ! One by one six persons were caused to die and yet the debate went on ! Suriji had no other idea than of defeating all the 1444 fellows.

At that time came two messengers with a letter from his Guru Śrī Jina Bhadra Sūri, and handed it over to Haribhadra Sūri. He read only three verses from it, and was changed. He became cool-headed.

He stopped the debate and went to his Guru, who consoled him. Haribhadra Sūri, confessing his serious fault, repented much and asked the Guru to suggest some atonement. As he wanted to kill 1444 persons, the Guruji told him to write 1444 volumes.

Thus his entire life was changed. Instead of any sort of religious fanaticism, he became calm-minded and began to write 1444 volumes on Logic, Yoga, Dharma, Morality (Good-conduct), etc When the last four remained and as their preparation he began to write the Stuti (verses of praises) of "Samsāradāvā" in Sankrit, as, well as, in Prākrit, he could hardly compose three verses; and he felt that his end was near. Yet he tried to write one line of the fourth verse, and entrusted the rest of the work to the care of Śrī Saṅgha and breathed his last.

In the days of Śrimān Haribhandra Sūri, Caityavāsīes had become very prominent. Haribhadra Sūri tought them a good lesson by raising a strong opposition against them In his Aśtaka, Śoḍaśaka. Pancāṣaka, etc. he had tried to explain the facts without any sort of prejudice.

Jaina-Āgamas were in Prākrit, and the commentaries on them were also written in Prākrit; but Haribhadra Sūri wrote them in Sanskrit. It is believed that before him none had written any commentary in Sanskrit. Besides, Haribhadra Sūri had taken much pains to write books on Yoga also. He had treated the subject with entirely a new point of view, and written "Yoga-Bindu," "Yogadriṣṭi-Samuc'c'aya," "Yoga-Viṁṣikā," "Yoga-ṣataka" etc. "Samarāic'c'a Kahā" written by him is also a wonderful book

HaribhadraSūri has written 1444 volumes, but all of them are not awailable now. Only the following books are available:—

1 Anékānta vāda Pravéṣa,
2 Anékāntajaya Patākā,
3 Anuyogadvāra Vṛtti,
4 Aṣṭaka Prakaraṇas,
5 ĀvaśyakaSūtra Vṛtti,
6 Upadéṣapada Prakaraṇa,
7 Daṣavaikālika Vṛtti,
8 Nyāya-Pravésa Vṛtti,
9 Dharma-bindu Prakaraṇa,
10 Dharma-ratna Prakaraṇa,
11 Nandī-sūtra Laghu Vṛtti,
12 Pancāśaka Prakaraṇas,
13 Pancavastu Prakaraṇa,
14 PancaSūtra Prakaraṇa,
15 Prajnāpanā-sūtra Pardeṣa-Vyākhyā,

16 Yogadrişți-Samuc'c'aya,
17 Yoga-Bindu,
18 Lalita Vistarā,
19 Loka-tatva-Nirņaya,
20 Vinsati Viuşatika Prakaraņa,
21 Sad Darşana Samuc'c'aya,
22 Dvijavadana Capéța,
23 Samarāic'c'aKahā,
24 Sambodha Prakaraņa,
25 Sāstravārtā Samuc'c'aya,
26 Sambodha Saptatikā Prakaraņa,
27 Kathā Koşa,
28 Jambu Dvīpa Prajnapti Vŗtti,
29 Jambudvipa Saŋgrahaņī,
30 Jñāna-Panc'aka Vivara
31 Jnānāditya Prakaraņa,
32 Dhūrtākhyāna,
33 Karma-Stava Vŗtti,
34 Panc'alingī,
35 Nyāya-Viniścaya,
36 Nyāyāvatāra-Vŗtti,
37 Panca-Saṅgrahāţīkā,
38 Panca Sthānaka,
39 Pratis'ţhā-kalpa,
40 Yatidina-kritya,
41 Vyākaraņa-Kalpa,
42 Loka-Bindu,
43 Kşamāvallibīja,
44 Samakita Paccīşī,
45 Vīra Stava etc. etc

JinabhadraGaņi Ksamākşamaņa

No biograply of JinabhadraGaņi is available, and also very little is known about his life, yet his works give him a prominent place. Scholars are of two types:—1 Āgama Pradhāna and 2 Tarka Pradhāna. JinbhadraGaņi was of the first type.

He is more known as a "Bhāśyakāra" (a commentator or an annotator). In his times he was considered to be an authority on the interpretations of Āgamas. His works are—

Viśeşāvaşyaka Bhās'ya——original as well as a commentary on it;

Bruhat Saŋgrahaņī———Gāthā Pramāņa 400 to 500;

Bruhat Kşetrasamāsa———;

Vişés'aņavati ———Gathā Pramāņa 400 (a Prakaraņa Grantha.)

Gitakalpa Sutra:

Dhyāna Śataka — etc, etc.

Śrīmān HaribhadraSūri, the YārinīmahattarāSūnu, was his contemporary. He has written a commentary on ' DhyānaŚataka.

That is why some place Haribhadrasūri after Jinabhadragaṇī kṣamākṣamaṇa; but it is fuhle. HaribhadraSūri was, definitely, his contemporary.

JinabhadraGaṇi was a great protector of the Āgama-succession; and in Viṣeśāvasyaka he had placed his argutments in details agaist Siddhasena-Divākara's opinion Besides being a good writer he was also a very good speaker, and is praised even by ṣreemad Hemac'andryāc'ārya.

अट्ठाविसो विबुहो २८,......................।

अट्ठावीसो विबुहो २८ एगुणतीसे गुरू जयाणंदो २९
तीसो रविप्पहो ३० एगचीसो जयदेवसूरिवरो ३१ ॥ १० ॥

Aṭṭhāvīso Vibuho 28, Egunatīso Guru Jayanando 29 Tīso-Ravippaho 30, Egatīso Jasu-deva Sūrivaro.

२८ तत्पट्टे श्री विबुधप्रभसूरिः ।
२९ तत्पट्टे श्री जयानंदसूरिः ।
३० तत्पट्टे श्री रविप्रभसूरिः ।
३१ तत्पट्टे श्री यशोदेवसूरिः ।

28 Tatpatté Śrī Vibuaha Sūri
29 Tatpatté Śrī Jayānanda Sūri
30 Tatpatté Śrī Rava-prabha Sūri
31 Tatpatté Śrī Yaśo-déva Sūri

The meaning of the Gāthā —On his seat 28th was Vibudhasūri; 29th Shree Jayānemdasūri; 30th shree Ravjprabhasūri; and Shree Yaśodevasūri became the 31st Paṭṭadhara.

व्याख्या २८ . ...स्वर्गभाक्। —(p. p, 98).

The meaning or the Vyākhyā:—On the seat of Māndevasūri, Shree Vibudhaprabhesūri became the 28th (Paṭṭadhara) On the seat of Vibudhaprabhasūri came Shree Jayānendasūri the 29th Paṭṭadhara.

On the seat of Jayānaudasūri 30th was Shree Raviprabhasūri. He had done pratiṣṭhā of Shree. Nemināṭha-Prāsāda in Naḍola-city in V. N. S. 1170 i. e. in V. S 700. In V. N. 1190 Shree umāswāti be came a Yugapradhāna.

On the seat of RaviprabhaSūri came Shree YaṣodévaSūri the 31st (Paṭṭachara). After V. N. 1272 i. e. in V. S. 802 Vanarāja built Aṇahillapura Pāṭaṇa. In V. N. S. 1270 i e. in V. S. 800 on the 3rd day of the brisht-half of the month Bhādaravā, BappaBhattiSūri was born He preached Āma, the king of Kanoja. In V. S 895, on the 6th bright-day of Bhādrapada he left this world and aquired hewon

28 Śrī VibudhaprabhaSūri,
29 „ JayānandaSūri,
30 „ RaviprabhaSūri.
and 31 Śrī YaṣodévaSūri:—

About these four Paṭṭadharas very little is known.

JayānandaSūri was a great preacher Through Prāgvaṭaś secretary-Sāmanta-he repaired 900 ruined temples built by Samprati-the great king Besides he managed for underground store-houses to protect 'Siddhāntas.'

In Y. N. 1170 Raviprabhasūri had done 'pratiśṭhā' of Śrī NémiNātha-Jina in the city of Nāḍola.

Yaṣodevasūri was a Nāgir-Brāhmin. He also tried to enlighten the Jaina-ṣāsana.

Erecting of Aṇahillapura:—

In V. S. 802, coming from Panc'āsara, Vanarāja-the heroic king of ċāvaḍā-lineage-founded the city of Aṇahillapura. As he was protected by *Sīlagnṇasūri in his early days, he had become a devout follower of the religion. It was Vanarāja who temple established of Pancāsarā ParśvaNātha of Pāṭaṇa. In estblishing the city-Aṇahillapura-as well as in ruling over the whole land also, the Jainas helped him much. Jainas were appointed on higher posts like that of a prime-minister.

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* According to some—Devac'andrasuri.

Śrī BappaBhatti Sūri:—

His original name was Sūrapāla. His father Bappa and his mother Bhaṭṭī were staying in Dumba city of Pancāla-country. He was very bold and heroic Even at the age of six he showed an extra-ordinary brilliance Once, at the age of six, he had a quarrel with his father; and so he left home and came to Moḍhérā where lived an Āc'ārya named Siddhaséna whom he approached and told him what had happened. Looking at his courage and intelligence at such an age, he thought that if properly trained he would turn out to be a pillar of the religion. So he asked him whether he was prepared to stay with him. Sūrapāla showed his willingness, and just from the next day Swāmiji began to teach him sciences (Śāstras). Sūriji was astonished to see his extraordinarily sharp memory Sūrapāla used to learn by heart one thousand verses daily.

When he became worthy, the Guruji-with an intention to give him Dikṣā-went to Dumba to his parents for getting their consent His father, first of all, showed his unwilingness; but, at last, with the condition of preserving his own name, consented. Then Guruji gave him Dikṣā, and he was given the name of Bhèudakirti; but from the names of his parents he was known as 'BappaBhaṭṭi'

Looking to his prowess, the Guru gave him 'Sāraswata-Mantra', by the chanting of which-at one midhight-the Goddess Saraswatī appeared before him and blessed him

Once, when he went to Sthaṇḍilabhūmi, it rained heavily. So he stayed in a "Déva-kula' During his stay there, a person came to visit him He was Āma, the prince of King Yaṣovarmā of Kānyakubja (Kanoja). As he had a quarral with his father he had left home and was wandering He happened to see a 'Praṣasti' (verses of praise) in the Dévakula and asked BappaBhaṭṭī to show him its meaning. The Guru showed such a depth of his

knowledge in conveying the meaning that BappaBhaṭṭī was grealty pleased. So when it stopped raining he also accompanied Guru and came to the upāśraya. Guru had already marked him to be a genius By his super-thinking he was reminded of an incident of his childhood When he was just a little baby his father had abandoned his mother with him His mother had taken shelter in a forest She used to swing his cradle under the shadow of a tree. Once, while thus he was swinging, the shadow of the shaking (due to the wind)-tree also had become steady ! Guru had seen it with his own eyes ! and so he came to the conclnsion that that child must be no other than Āma. BappaBhaṭṭī taught him many subjects. Due to the affection that his spiritual-master showed towards him, he once said, " I shall offer you the whole kingdom, when I shall get it ! " The Guru remained silent.

After some time, Yaṣovarma sent a messenger to call him. But the proud Āma did not go there. Atlast when he sent his own minister and when even his Guru earnestly told him to go, he went to Kanoj After a short time of his arrival, his father expired and he got the kingdom. He felt much, as he could not help his father even in his last days Then, he thought of inviting his BappaBhaṭṭi so that he might get consolation He sent a messenger to call him.

He came there, the King Āma wellcomed him with great honour and pomp and requested him to take seat on his own throne ! In those days when the Brahmins and the Jains were at daggers drawn, it was not easy to show such a reverence !

Guruji told him that only he who was an Āc'ārya could accept the seat; but as he himself was merely an ordinary monk he could not accept it ! Hence, the king requested SiddhasenaSūri, looking to his intelligence and prowess offered him ' Sūripada ' though at that time he was only eleven years old ! Once again, when BappaBhaṭṭī visited Kanoja the king requested him to take his seat on the throne, but he rejected it saying

that it was not proper for a Jaina Monk. It shows his disinterestadness !

The king loved him more for such disinterestedness that he had shown He came in his closer contact. His preachings produced great influence upon him. He built a Jina-temple, 108 feet high, and established the idole of Jina-Prabhu.

The king Āma whs very fond of riddles Once he saw his queen in sorrow and asked her in the court :

" પામે હજી પરિતાપ કમળમુખી પ્રમાદથી "

(" Yet why dejected is the lotus-faced one so proudly ? ")
Al most all the schotars tried to supplemant the line and solve the riddle. But none succeeded Atlast BappaBhatti finished it by adding –

' ઢાંક્યું એનું અંગ વહેલા ઊઠી સવારથી. "

(" Right from the morning when she got up, is her body covered up ! "

On another occassion also, he showed his skill in composing such verses-and solving such riddles The king suspected how he could know the secrecies of his harem ! Some of the jealous pessons also poisoned his ears. Guru Mahārāja also marked a change in his attitude to-wards him Thinking that where there was no love, he should not stay, he decided to leave the place. Before leaving it, he wrote a verse on the wall of his 'upāśraya' and then went away. When the king came and read it, he repented. He began to make a search for him.

On this side, Guru came to Gauḍadeśa-(Bengal) where ruled the king Dharmarāja who welcomed him most heartily. He was a hostile enemy of King Āma So he took a promise from the Guru that unless and until Āma himself would not come personally, he would not leave the place The Guru agreed

On the other hand, Āma also became impatient to find him out. He became uneasy without his Guru. Once, he went in to

a jungle, caught a snake, and brought it home. He composed and placed a riddle before the court :

"' શસ્ત્ર, શાસ્ત્ર, કૃષિ; વિદ્યા બીજું પણ જેથી જીવે "

(" Weapons, Sciences, Tilling the ground, and-dependent-upon which—are many other things—")

None could solve it. The king declared to offer one lakh of coins. One gambler decided to take up the opportunity. He searched out Bappa Bhaṭṭi Sūri, went to him in Gauḍa-déśa, and requested him to solve the riddle. Guru at once replied:—

" અહી દઢ પકડો પંથ કૃષ્ણ ભુજંગ મુખશું-"

(" Firmly grasp such black snake-a cobra and walk ahead ! ")

The gambler returned and came to Āma. He completed the ' Samaśyā ' ! The king was wonderstruck, and pressed him to tell out how he could do it. He disclosed the whole matter. The king was astonished to see Bappa Bhaṭṭi's wonderful prowess by which he could see what had happened there, and solve the riddle. Then could he not know-by such supernatural power the matters of his harem ? The king's suspicion was completely removed, and his separation caused him much pain

He sent his own minister to call his Guru. The Guru informed him of the condition which Dharmarāja had made with him. The messenger came back and told the king of it. It was dangerous for the king to go there personally Yet for the sake of his Guru, he was prepared to undertake any risk. He put on a disguise and entered the court of the king. Guruji saw him entering, and said, " Āma, (lit. here; on this side) come ! " The king thought that only to direct the newcomer, the Guru said so. Then, he handed over a letter to the king.

" How is Āma-king ? " asked the king.

" So happy, as I am ! ' replied he.

The king saw in his hand a Bījoruṅ (a kind of fruit) and questioned, " What is that ? "

" Bījo-rā " he replied. (' Bījo '=second, and ' Rā ' = Rāja;- a king).

In this way, indirectly, Āma informed the Guru-Mahāraja of his approach, but Dharmarājā could not follow it.

On the next day, Guruji asked the king to allow him to go. The Guru disclosed the whole matter. At that very time, approached a concubine of the king, and handed over to him an ornament of King Āma, who had forgotten it at her place at night. So, he got a solid proof and allowed him to go. Then, Bappa Bhaṭṭī came to Kanoja.

At this time, Shaṅkarāc'ārya and Bauddha Vardhana kun jara were trying their level best for the upheaval of their own religions Dharmarāja happened to meet Vardhana kunjara who was a very wellknown orator. The king thought of using this man in taking revenge on King Āma who when he had entered his court-had escaped the danger. He sent a messenger to the King Āma and informed him to arrange for a debate with Vardhana-kunjara. Accordingly both the kings managed for it and also decided that one who would be vanquished would also lose his kingdom. For six months the debate between Bappa-bhaṭṭī and Vardhana-kuṅjvara went on. At last, Bappa Bhaṭṭī became victorious, and Dharmarāja lost his kingdom But Āma gave it back to him as Bappa Bhauṭṭī advised him, and they became friends again. Then Dharmarāja adopted Jaina Dharma.

Just to take a test of the character of Guruji, Āma, once, sent a prostitute to his upāśraya at night When all the Śrāvakas went away, she came out before him; but atlast she failed and ran away.

Though Āma-rājā was very learned, he some-times committed mistakes. Once, in his city, came a gang of Mātaṅgas. They showed their art before the king. There was one beautiful Mātaṅgī who fascinated him. He fell in love with her. The Guru came to know about it; and so he wrote a verse on the entrance-gate of the palace. The king, passing by, read it; he recognized the handwritings; and his eyes were opened!

Once he appreciated the Guru beyond limits. The Guru, instad of being puffed up, said politely, " My spiritual brothers-Nannasūri and Govindāc'ārya-are even more brillient than I am!" The king, with an intention of getting a solid proof of it, came to Modherā where he saw Nannasūri. When he went to him he was discussing about Kāma-śāstra (- the science of love.) He entered into such details that it created a bad impression even upon his hearers! Āmarāja thought that Nanna sūri must be dissolute, otherwise how could he possess such a thorough knowledge of the subject? So he did not wait even to salute him and returned. Govindāc'ārya marked him going away and doubted him to be the King Āma. He inquired at Kanoja and sent a message about what had happened. Just to bring before the king's eyes his blunder, and to drive away from his mind the suspicion, Bappabhaṭṭi arranged a plot

Once, as he was seated in his court, some two actors came there and asked his permission to stage a drama. They were allowed to do it. They began to play their parts most skilfully. When the heroic protion of the drama came-it was performed. so skilfully that even the audiance began to shout; " Cut off, cut off!!" And all the warriors sitting there, stood up! But at that very moment both the actors changed their attires, and appeared before them in the form of Nannasūri and Govindāc'ārya! The king asked them the reason of doing so. " By our art we can seem to be what we are really not! We can-by our skill-create interests in matters which we ourselves have never experienced in reality! To teach you this lesson this

incident was arranged!" they informed him. The king was reminded of the incident that had happened in Modherā; and bowed down before Guruji.

In his last days, hearing about Girinar's glory, he took an oath to fast till he would reach the place, and see Nemi-Jina. With Sūriji and a body of other pilgrims he started for Girināra. But it was not so near! He hardly reached Khambhāta (Cambay) when he became very hungry. He felt more and more agonised, but could not break his vow! Atlast when Sūrij chanted some hymns, the Goddess Ambikā appeared before them and she looking at his condition, brought the "bimba" of Nemi Nātha-Prabhu from the mountain Girinara. After offering his homage, Āma took his food. Then they went to Śatrunjaya and from there came to Girinara. At this time, the place of Girnara was in the hands of Digambaras. They refused them to visit the place of pilgrimage. The king Āma lost his temper and invited all the eleven Digambara kings to come before him to fight! But atlast Sūriji pacified him and told the Digambaras to hold a debate and decide the matter. Then, he invited maidens from both the sects and said, "The sect of one from you, who will chant the "Namnātha-Gāthā" first, will be considered as the owner of the place of pilgrimge!" None of the Digambara-maidens could do it!-while a Śvetāmbara one atonce began to recite the Gāthā-'उज्जिंतसेलसिहरे०" etc Thus, atlast the Ācārya became victorious and they visited the place.

BappaBhattaSuri was born on the 3rd day of the bright-half of Bhādaravā (-month) in V. S. 800, and died on the 6th day of the bright-half of Bhādaravā in V. S. 895:- i. e. at the age of 95 he fasted and went to the high world. He had accepted 'čāritra' from his child-hood, and preserving strict restraint enlightened the Sāsana

BappaBhatti has composed for the learned 52 Prabandhas-namely "Tārāgaṇa" etc. But only "Catuvinṣati-stuti" Sāraswatī-S'otra" are available to-day

Bappa Bhaṭṭī was honoured with the titles of 'Vādikunjara Kesarī,' 'Brahmacāri,' 'Gajavara,' 'Rajpūjita' etc.

Chronology

Mahāvīra Nirvāṇa Samvat	
0 (B.C. 527)	Nirvāṇa (Final Emancipation) of Śramaṇa Bhagavān Mahāvīra.
1 (B.C. 526)	Dikṣā of Kévali Bhagavān Ārya Jambū Swāmī.
13 (B.C. 514)	Acquisition of Kèvala Jnāna (Perfect Knowledge) to Gaṇadhara Mahārāja Ārya Sudharmā Swāmī.
20 (B.C. 507)	Moksa-gamana (Final Emancipation) of Gaṇadhara Mahārāja Ārya Sudharmā Swāmī.
20 (B.C. 507)	Kévali Bhagavān Ārya Jambū Swāmī became a Yuga-pradhāna.
36 (B.C. 491)	Birth of Śruta Kévalī Ārya Śayyambhava Sūri.
62 (B.C. 465)	Birth of Śruta Kèvalī Ārya Yaśobhadra Sūri
64 (B.C. 463)	Mokṣa-gamana (Final Emancipation) of Kévalī Bhagavān Ārya Jambū Swāmī.
64 (B.C. 463)	Śruta Kévalī Ārya Prabhava Swāmī became a Yuga-pradhāna.
64 (B.C. 463)	Dīkṣā of Śruta Kévalī Ārya Śayyambhava Sūri.
66 (B.C. 461)	Birth of Śruta Kévalī Ārya Sambhūti Vijaya Sūri.
75 (B.C. 452)	Svarga-gamna of Śruta Kévalī Ārya Prabhava Swāmī.
75 (B.C. 452)	Śruta Kévalī Ārya Śayyambhava Sūri became a Yuga-pradhāna Yaśobhadra Swāmī
94 (B.C. 433)	Birth of Śruta Kévalī Ārya Bhadra-bāhu Swāmī.
98 (B.C. 429)	Svarga-gamana of Śruta Kèvalī Ārya Śayyambhava Sūri.
98 (B.C. 429)	Śruta Kévalī Ārya Yaśobhadra Swāmī became a Yuga-pradhāna
108 (B.C. 419)	Dīkṣā of Śruta Kévalī Ārya Sambhūti Vijaya Sūri.
116 (B.C. 411)	Birth of Śruta Kévalī Ārya Sthulbhadrācārya.
139 (B.C 388)	Dīkṣā of Śruta Kévalī Ārya Bhadra-bāhū Swāmī.
145 (B.C. 382)	Birth of Ārya Mahāgiri Sūri.
146 (B.C. 381)	Dīkṣā of Śruta Kévalī Ārya Sthūlabhadrācārya.

M.N.S.B.C.	
148 (B.C. 379)	Svarga-gamana of Śruta Kévalî Ārya Yaśobhadra Swāmî.
148 (B.C 379)	Śruta Kévalî Ārya Sambhūti Vijaya Sūri became Yuga-pradhāna.
156 (B.C. 371)	Svarga-gamana of Śrúta Kèvalî Ārya Sambhūti Vijaya Sūri
156 (B.C. 371)	Śruta Kévalî Ārya Bhadra-bāhu Swāmî became Yuga-pradhāna.
160 (B.C. 367)	Vācanā of Pātali-putra under Śruta Kévali Ārya Bhadra-bāhu Swāmî,
170 (B.C. 357)	Svarga-gamana of Śruta Kévalî Ārya . Bhadra-bāhu Swāmî
170 (B.C. 357)	Śruta Kévalî Ārya Sthulabhadrācārya became Yuga-pradhāna
175 (B C. 352)	Dikṣā of Daśa-pūrvî Ārya Mahā-giri Sūri.
191 (B.C. 336)	Birth of Daśa-pūrvi Ārya Suhasti Sūri.
214 (B.C. 313)	A Nihnava named Avyakta (Third Nihnava)
215 (B.C. 312)	Svarga-gamana of Śruta Kévalî Ārya Sthulabhadrācārya.
215 (B C. 312)	Daśapūrvî Ārya Mahā-giri Sūri became Yuga-pradhāna
220 (B.C. 307)	Nihnava named Sāmucchédik (Fourth Nihnavad)
221 (B.C. 306)	Dikṣā of Daśa-purvi Ārya Su-hasti Sūri
228 (B.C. 299)	Nihnava named Gaṅga (Fifth Nihnva)
243 (B C. 284)	Birth of Daśapūrvî Ārya Su-sthita Sūri
245 (B.C. 282)	Svarga-gamana of Daśa-pūrvî Ārya Mahā-giri Sūri.
245 (B.C. 282)	Daśapūrvî Ārya Su-hasti Sūri became Yuga-pradhāna..
274 (B.C. 253)	Dikṣā of Ārya Su-sthita Sūri.
291 (B C. 236)	Svarga-gamana of Daśa-pūrvi Ārya Su-hasti Sūri.
291 (B.C. 236)	Ārya Su-sthita -Sūri became Yuga-pradhāna
339 (B.C 188)	Svarga-gamana of Ārya Su-sthita Sūri.
376 (B C 151)	Svarga-gamana of Ārya Śyāmācārya
453 (B.C. 74)	Birth of Kālakācārya.
453 (B C 74)	Birth of Ārya Khaputācārya.
460 (B.C. 67)	Birth of Ārya Maṅgu Sūri.
470 (B.C. 57)	Beginning of Vikrama Samvat.

M.N.S.V.S.B.C.A.D.

492 V.S.22 B.C. 35. Birth of Śrimān Vajraséna Sūri.

496 V.S.26 B.C. 31. Birth of Daśa-purvî Ārya Vajra Swāmi.

501 V.S.31 B.C. 26. Dîkṣā of Śrimān Vajra-séna Sūri

504 V.S.34 B.C. 23. Dīksā of Das'a-purvī Ārya Vajra Swāmi.

525 V.S.55 B.C. 2. Stoppage of pilgrimage on Śatrunjaya Tīrtha.

533 V.S 63 A.D. 6. Svarga-gamana of Srīmān Bhadra-guptācārya.

548 V.S.78 A.D. 21. Daśa-pūrvī Ārya Vajra Swāmī became yuga-pradhāna.

548 V.S.78 A.D. 21. Svarga-gamana of Srīmān Gupta Sūri-the Guru of Roha gupta-the author of Trirāśika Mata.

570 V.S.100. A.D.43. Revival of pilgrimage to Śatrunjaya Tīrthaby Jāvaḍa Shāh.

576 V.S.106. A.D.49. Birth of Śrimān Candra Sūri.

684 V.S.114. A.D.57. Svarga-gamana of Daśa pūrvī Ārya Vajra Swāmī.

597 V.S.127. A.D.70. Svarga-gamana of Ārya Rakṣita Sūri.

609 V.s.139. A.D.82. Establishment of the Digambara Sect.

613 V.S.143. A.D.86. Dīkṣā of Śrīmān Ācārya Candra Sūri.

617 V.S.147. A.D.90. Ācārya Śrīmān Vajrasèna Sūri became a yuga-pradhāna.

620 V.S.150. A D.93. Svarga-gamana of Ācārya Śrīmān Vajraséna Sūri.

620 V.S.150. A.D.93. Ācārya Śrīmān Candra Sūri became a yuga-pradhāna.

643 V.S.173.A.D.116. Svarga-garmana of Ācārya Mahārāya Śrīmān Candra Sūri.

670V.S.200.A.D.143. Installation and Consecration of a Pratimā of Tīrthaṅkara Bhagavān Śrī Mahāvira Swāmī at Satyapura by Jajjaga Sūri.

695V.S.225.A.D.168. Installation and Consecration at Korantaka Nagara by Ācārya Mahārāja Srīmān Vriddha Déva Sūri.

770V.S.300.A.D.243. Installation and Consecration of a Pratimā of Tīrthaṅkara Bhagavān Śrī Nami Nāth by Ācārya Mahārāja Vīra Sūri at Nāgpur.

M.N.S.V.S.A.D.	
845V S.375 A.D.318.	Heavy Raids at Vallabhi Nagara.
882V,S.412.A D.355.	Commencement of the custom of living in Caityas (upâshrayas) by sādhus.
886V.S.416 A.D 359.	Beginning of the Brahma Dīpikā Śākhā.
899.V S.429.A D.372.	Svarga-gamana of Yuga-pradhāna Nāgārjuna.
993V.S.523,A.D.466.	Observance of the Samvatsarika day on the fourth day of the bright half of Bhādrapada instead of on the 5th day.
1055V.S.545.A.D 528 *	Svarga-gamana of Ācārya Mahārāja Śrīmān Haribhadra Sūriji.
1115V.S.645.A.D.588.	Svarga-gamana of Āgama-pradhāna Ācārya Mahāraja Śrimān Jina-bhadra Gani Ksamā śramana.
1170V.S.700 A.D.643.	Installation and consecration of a Pratimā of Tīrthaṅkara Bhagavān Śrī Nemi Nāth at Nāḍola by Ācārya Mahārāja Śrī Ravi-Prabha Sūri.
1190V S.720.A.D.663.	Vācakavarya Śrīmān Umāswāti Mahāraja became a Yuga-pradhāna.
1270V.S 800.A.D.743.	Birth of Ācārya mahārāja Śrimān Bappa-Bhaṭṭi Sūri.
1272V.S.802,A.D.745.	Erection and habitation of the town of Aṇahilla-pūr Pāṭaṇa.
1365V.S.895.A.D.838.	Svarga-gamana of Ācārya Mahārāja Śrīmān Bappa-Bhaṭṭi Sūri.

(To be continued in Vol V. Part II.)

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* From Mahāvira, Nirvāṇa Samvat 1000, the Knowledge of the Purvas became extinct.

Appendix No. VI

Yuga—pradhāns

The Nirvāṇa (Final Emancipation) of Śramaṇa Bhagavān Mahāvīra took place in B. C. 527.

The Fifth Ar (cycle) named Pancama Kāla or Duḥṣama Kāla of the present Avasarpini era has commencedh 89 fortnights (three years and 8½ months) after the Nirvāṇa of Śramaṇa Bhagavān Mahāvira. It is of 21000 years' duration. There will be 2004 (two thousand and four) Yuga-pradhāns (exalted personages of the age) appearing at different periods of time.

There will be 23 (twenty-three) Udayas (periods of appearance) during which a varying number of such great personages will be born for each udaya (period of appearance).

More than 2470 years of the Pancama Kāla have already passed.

During the First Udaya with a duration of 617 years 10 months and 27 days (six hundred and seventeen years, ten months, and twenty-seven days) there were 20 (twenty) yuga-pradhāns. The Second Udaya with a period of 1340 years, 10 month and 29 days (thirteen hundred and eighty years, ten months, and twenty-nine days had 23 (twenty-three . Yuga pradhāns. The accompanying Tables give details,—

Table I

Yuga-pradhāns of the First Udaya

No	Names.	Life as a house holder	Vrata Paryaya	As a Yuga-pradhans	Total Life—limit		
					Years	Months	Days
1	Sudharmā Swāmī	50	42	8	100	3	3
2	Jambū Swāmī	16	20	44	80	5	5
3	Prabhava Swāmī	30	44	11	85	2	2
4	Śayyambhava Sūri	24	11	23	62	3	3
5	Yaśobhadra Swāmī	22	14	50	86	4	4
6	Sambhuti Vijaya Sūri	42	40	8	90	5	5
7	Bhadra-bâhu Swāmī	45	17	14	76	7	7
8	Sthulabhadra Swāmī	30	24	45	99	5	5
9	Ārya Mahāgiri	30	40	30	100	5	5
10	Ārya Sūhasti Sūri	30	24	46	100	6	6
11	Ārya Guṇa Sundara Sūri	24	52	44	100	2	2
12	Ārya Śyāmācārya	20	35	41	96	1	1
13	Ārya Śkandilācārya	22	48	36	106	5	5
14	Ārya Ṛevati-mitra	14	48	36	94	5	5
15	Ārya Dharma Sūri	14	40	44	102	5	5
16	Ārya Bhadra-guptacārya	21	45	39	105	4	4
17	Ārya Sri Guptācārya	35	50	15	100	7	7
18	Ārya Vajra Swāmī	8	44	36	88	7	7
19	Ārya Ṛakṣita Sūri	22	40	13	75	7	7
20	Durbalika Puṣpamitra	17	30	13	60	7	7

Table II

Period of the Yuga-pradhāns of Frist Udaya.

No	Names	Number of years as a yuga pradhāna	From Mahāvīra Nirvāṇa Samvat	To Mahāvīra Nirvāna Samvat
1	Sudharmā Swāmī	8	12	20
2	Jambū Swāmī	44	20	64
3	Prabhava Swāmī	11	64	75
4	Śayyambhava Sūri	23	75	98
5	Yassbhadra Swāmī	50	98	148
6	Sambhūti Vijaya Sūri	8	148	156
7	Bhadra-bāhu Swāmī	14	150	170
8	Sthūlabhadra Swāmī	45	170	215
9	Ārya Mahāgīri	30	215	245
10	Ārya Suhash Sūri	46	245	291
11	Ārya Guna Sunder Sūri	44	291	335
12	Ārya Śyāmācārya	41	335	376
13	Ārya Skandilācārya	38	376	414
14	Ārya Revatimitra	36	414	450
15	Ārya Dharma Sūri	44	450	494
16	Ārya Bhadraguptacārya	39	494	533
17	Ārya Guptācārya	15	533	548
18	Ārye Vajra Swāmī	36	548	584
19	Ārya Rakṣita Sūri	13	584	597
20	Durbalikā Puspa mitra	20	597	617

Table III
Yuga-pradhānas of the Second Udaya.

No	Names	Life-limit as a house-holder	Number of years an ordinary ascetic	Yuga-pradhana	Total Life-limit Years	Months	Days
1	Vagrasēna	9	116	3	128	3	3
2	Nāga-hasti	19	28	69	116	5	3
3	Ŗevatimitra	20	30	59	109	2	2
4	Sinhasūri	18	20	78	116	3	3
5	Nāgārjuna	14	19	78	111	5	5
6	Bhuta-dinna	18	22	79	119	4	4
7	Ķālikācārya	12	60	11	83	7	7
8	Satyamitra	10	30	7	47	5	5
9	Hārilla	27	31	54	112	5	5
10	Jina Bhadra Gani Ksamā śramana	14	30	60	105	6	6
11	Umāswāti Vācaka	20	15	75	110	2	2
12	Puspamitra Gaņi	8	30	60	98	-	-
13	Sambhūti Sūri	10	19	49	78	2	2
14	Mādher Sambhūti Sūri	10	30	60	100	5	5
15	Dharma Ŗaksita Sūri	15	20	40	75	4	4
16	Jyēşthaṅga Gaņi	12	18	71	107	3	3
17	Falgu-mitra	14	13	49	76	7	7
18	Dharma Ghosa Sūri	8	15	78	101	7	7
19	Vinaya-mitra	10	19	86	115	7	7
20	Sīla-mitra	11	20	89	110	7	7
21	Ŗēvatimitra	9	16	78	103	-	-
22	Sumiņa-mitra	12	18	78	108	-	-
23	Hārilamitra	20	16	46	81	-	-

Table IV

Period of the Yuga prādhānas of the Second Udaya.

No	Names	Number of years as a yuga hradhāna	From Mahāvīra Nirvāna Samvat	To Mahāvīra Nirvāna Samvat.
1	Vajraséna Sūri	3	617	620
2	Nāga-hasti Sūri	69	620	689
3	Revati mitra	59	689	648
4	Sinha Sūri	78	748	826
5	Ārya Nāgarjuna	78	826	904
6	Bhuta-dinna Sūri	79	904	983
7	Kālikācārya	11	983	994
8	Satyamitra Sūri	107	994	1001
9	Hârillâcârya	54	1001	1055
10	Jina-bhadra Gani Ksamâ sramaña	60	1055	1115
11	Umâswâti Vâcakâ	75	1115	1190
12	Puspamitra Gaṇi	60	1190	1250
13	Sambhūti Sūri	50	1250	1300
14	Mâdher Sambhūti Sūri	60	1300	1360
15	Dharma Raksita Sūri	40	1360	1400
16	Jyesthânga Gaṇi	71	1400	1471
17	Falgu-mitra	49	1471	1520
18	Dharma Ghosa Sūri	78	1520	1598
19	Vinaya mitra	46	1594	1684
20	Sīlamitrâcârya	79	1684	1763
21	Révatī mitra	78	1763	1841
22	Sumiṇa-mitra	78	1841	1919
23	Hârila-mitra	45	1919	1964

Table V

Showing the number of yuga pradhâns and the Duration of the Period of each of the twent-three Udayas.

No	Udaga	Number of yugapradhans	Number of years of each Udaya		
			Years	Month	Days
1	First	20	617	10	27
2	Second	23	1340	10	29
3	Third	98	1500	11	20
4	Fourth	78	1545	8	29
5	Fifth	75	1900	3	29
6	Sixth	89	1950	9	22
7	Seventh	100	1770	7	27
8	Eighth	87	1010	10	15
9	Nineth	95	880	1	18
10	Tenth	87	850	2	12
11	Eleventh	76	800	3	14
12	Twelvth	78	445	4	19
13	Thirteenth	94	550	7	12
14	Fourteenth	108	592	5	25
15	Fifteenth	103	982	6	29
16	Sixteenth	107	710	9	20
17	Seventeenth	104	655	6	24
18	Eighteenth	115	490	9	2
19	Nineteenth	133	359	1	17
20	Twentieth	100	408	4	2
21	Twenty-first	95	570	3	9
22	Twenty-second	99	590	5	5
23	Twenty-third	40	440	11	17

Tabel VI

Showing the names of the first and last yuga-pradhans of each of the twenty-three Udayas

Udaya 1	Name of the First yugapradhana of the Udaya 2	Life-time as a House holder 3	Vrata Paryāya 4	Number of years as a yuga pradhana 5	Total Life-limit 6
1	Sudharmâ Swâmi	50	42	8	100
2	Vajraséna	9	116	3	128
3	Pâdivaya	9	82	9	100
4	Harissaha	9	60	13	82
5	Nandimitra	13	30	24	67
6	Sūraséna	13	40	10	63
7	Ravimitra	13	40	10	63
8	Śrī Prabha	13	42	8	63
9	Maṇiratha	13	42	8	63
10	Yaśomitra	14	41	8	63
11	Dhanasimha	14	40	10	64
12	Satyamitra	14	40	12	66
13	Dhamñulla	20	30	12	62
14	Vijayânanda	12	30	14	56
15	Sumaṅgala	12	20	24	56
16	Dharmasiṃha	12	20	18	50
17	Jayadéva	12	20	18	50
18	Sura-dinna	17	27	10	54
19	Vaiśâkha	10	20	20	50
20	Kauṇdilya	10	21	19	50
21	Mâthura	10	25	15	50
22	Váṇiputta	10	20	17	46
23	Śrī Datta	10	15	25	50

Table No VI (Contd)

Udaya	Name of the Last yuga-pradhána of each udaya 7	Life time as a House-holder 8	Vrata Paryāya 9	Number of years as a yuga pradhana 10	Total Life-limit 11
1	Durbaliká Puṣpa mitra	17	30	13	60
2	Araha-mitra	20	16	25	61
3	Vaiśâkha	25	10	19	54
4	Sat kīrti	16	22	18	56
5	Thâvara	13	20	17	50
6	Rahasuta	13	28	13	54
7	Jaya Maṅgala	15	20	13	48
8	Siddhārtha	15	20	13	48
9	Iśána	15	30	10	55
10	Ṛatha-mitra	22	20	8	50
11	Bharani-mitra	10	20	20	50
12	Dradha-mitra	14	15	26	55
13	Saṅgata-mitra	12	15	22	49
14	Śrī Dhara	18	10	18	46
15	Mágadha	13	11	9	33
16	Amara	15	24	13	52
17	Révati-mitra	22	19	18	59
18	Kīrtī-mitra	20	10	10	40
19	Siṃha-mitra	20	14	6	40
20	Falgu-mitra	13	10	7	30
21	Kalyâṇa-mitra	8	16	14	38
22	Déva-mitra	12	12	12	36
23	Duppasaha Sūri	12	4	4	20

For the present, the Third Udaya commencing with the year 1964 of Mahāvīra Nirvāṇa Saṃvat and lasting for 1500 years and eleven months and twenty days, is the current Udaya. There will be 98 (ninety-eight) Yuga-pradhāns during this period of 1500 years. This being the current Udaya, we have tried to give some particulars about the first three udayas.

Readers desirous of information about future Yuga-pradhāns are requested to consult Yuga-pradhāna Gaṇḍikā, the Dusama Kāla Śrī Śramaṇa Saṅgha Stotra of Śrī Dharma Ghoṣa Sūri and similar works.

List No 1.

No. 1, A List of the Twenty Yuga-pradhāns of the First Udaya.

1 Ārya Sudharmā Swāmī
2 Ārya Jambū Swāmī
3 Ārya Prabhava Swāmī
4 Ārya Śayyambhava Sūri
5 Ārya Yaśobhadra Swāmī
6 Ārya Sambhūti Vijaya Sūri
7 Ārya Bhadrabāhu Swāmī
8 Ārya Sthūlabhadrācārya
9 Ārya Mahāgiri Sūri
10 Ārya Suhasti Sūri
11 Ārya Guṇa Sundara Sūri
12 Ārya Śyāmācārya
13 Ārya Skandilācārya
14 Ārya Révatimitra
15 Ārya Dharma Sūri
16 Ārya Bhadraguptācārya
17 Ārya Gupta Sūri
18 Ārya Vajra Swāmī
19 Ārya Rakṣita Sūri
20 Ārya Durbalikā Puṣpamitra

List No 2

No. 2. A List of twenty-three Yuga-pradhāns of the Second Udaya—

1 Śrī Vajrasena Sūri
2 „ Nāga Hasti Sūri
3 „ Révatimitra Sūri
4 „ Siṃha Sūri
5 „ Nāgārjuna Sūri
6 „ Bhūta-dinna Sūri
7 „ Kalikācārya Sūri
8 „ Satya-mitra Sūri
9 „ Hārilla Sūri
10 Śrī Jinabhadra Gaṇi
11 „ Umāswāti Vācaka
12 „ Puṣpamitra Gaṇi
13 „ Sambhūti Sūri
14 „ Māḍhara Sambhūti Sūri
15 „ Dharma Rakṣita Sūri :
16 „ Jyéṣṭhāṅga Gaṇi
17 „ Falgumitra Sūri
18 „ Dharma Ghoṣha Sūri

19 Śrī Vinaya-mitra Sūri
20 „ Sīla-mitra Sūri
21 „ Révati-mitra Sūri
22 Śrī Sumina-mitra Sūri
23 „ Hārīla-mitra Sūri

List No. 3

No 3.' A List of ninety-eight Yuga pradhāna of the Third Udaya.

1 Śrī Pādīvaya Sūri
2 „ Viṣṇu-mitra Sūri
3 „ Hari-mitra Sūri
4 „ Mandilla Gupta Sūri
5 „ Jina-pati Sūri
6 „ Jina-candra Sūri
7 „ Jina Vallabha Sūri
8 „ Jina Prabha Sūrī
9 „ Dharma Ruci Sūrī
10 „ Vinaya Candra Sūri
11 „ Sīla-mitra Sūrī
12 „ Déva-Candra Sūri
13 „ Sri Candra Sūri
14 „ Khandilla Sūrī
15 „ Dhammilla Sūri
16 „ Siddha-géha Sūrī
17 „ Bhaddilla Śūrī
18 „ Jina-dāsa Sūrī
19 „ Dharmadāsa Sūrī
20 „ Suraprabha Sūri
21 „ Rakṣkita Sūrī
22 „ Dharma Ghoṣa Sūrī
23 „ Mānācārya Sūrī
24 „ Samudra Sūri
25 „ Śrī-géha Sūri
26 „ Śrī-dinna Sūri
27 „ Cāritra Sūri
28 „ Śruta Jnānī Sūri
29 „ Upaśānti Sūri
30 Śrī Jaya Gho.a Sūri
31 „ Sumani-séna Sūri
32 „ Sujasa Kīrti Sūri
33 „ Kumāra Sūri
34 „ Gautamābha Sūri
35 „ Bhāradvāja Sūri
36 „ Sūra-prabha Sūri
37 „ Supāsa Sūri
38 „ Jina Prabha Sūri
39 „ Jina Mata Sūri
40 , Sumati Sūri
41 „ Saya Ghosa Sūri
42 „ Śubha Kirti Sūri
43 „ Saya-géha Sūri
44 „ Jiténdriya Sūri
45 „ Sumati Sūri.
46 „ Vimala Sūri
47 „ Muni Candra Sūri
48 „ Dévéndra Sūri
49 „ Su-sidhya Sūri
50 „ Sādhya Sūri
51 „ Siddha-géha Sūri
52 , Su-Némi Prabha Sūri
53 „ Indra-datta Sūri
54 „ Agnimitra Sūri
55 „ Vāyubhūti Sūri
56 „ Vardatta Sūri
57 „ Sūrya Kānta Sūri
58 „ Grihapati Sūri

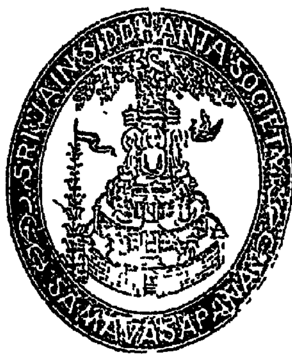
59 Śrī Manoratha Sūri
60 „ Pūrṇa-bhadra Sūri
61 „ Dinna Gaṇi Sūri
62 „ Bhūta Gaṇi Sūri
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64 „ Riṣabha Prabha Sūri
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97 „ Aliṅga Gaṇi
68 „ Sthavira Sūri
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71 „ Prabhāsa Sūri
72 „ Vaiśyāyana Sūri
73 „ Tuṅgiya Sūri
74 „ Elayācārya Sūri
75 „ Dharma Ghoṣa Sūri
76 „ Roha Sūri
77 „ Jaya Samudra Sūri
78 „ Samudra Sūri
79 „ Jina Śékhara Sūri
80 „ Śataka Muni Sūri
81 „ K ānta Sūri
82 „ Hari Gupta Sūri
83 „ Siṃha Giri Sūri
84 „ Dhana Giri Sūri
85 „ Kriṣṇa Riṣi Sūri
86 „ Dharma Riṣi Sūri
87 „ Muni-pati Sūri
88 „ Śiva-gupti Sūri
89 „ Kauśika Sūri
90 „ Ārya Jasa Sūri
91 „ Ārya Dharma Sūri
92 „ Ārya Maṅgala Sūri
93 „ Nandācārya Sūri
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Vol I Part II

CHAHTER I. Sixteenth Previous Bhava. Birth of Viśvabhūti Kumāra-Viśvabhūti Kumāra going to Puṣpa-karaṇḍaka garden for amusement during Spring Festival-Viśvabhaūti Kumāra treacherously sent with a large army to fight with a frontier feudatory prince at the instigation of Queen Madana-lékhā. When Viśvabhūti Kumāra returned home he realised that it was a well-designed plan of Madana-lékhā to drive him out from the garden to make room for her son Viśākha-nandī. Becoming enraged at this insulting diplomacy, Viśvabhūti Kumāra renounces the pleasurable enjoyments of the world, and he takes Bhāgavatī Dīkṣā at the hands of Acārya Sambhūti Sūri. Viśvabhūti Muni practised severe austerities during his ascetic life and went to various towns and villages with the object of preaching the principles of the Tīrthaṅkaras-When Viśvabhūti Muni-whose body had become greatly debilitated by continuous fastings and strict penances-was going for alms after a continuous fasting of one month at Mathurā (Muttrā), he was accidentally knocked down by a rushing cow. On seeing that Viśvabhūti Muni had fallen down on the ground owing to a strong impact with the body of the cow, his cousin Viśākha-nandī who had gone to Mathurā with a number of his attendents on his marriage-ceremony with the daughter of the king of that place, began to crack jokes at the withered condition of the body of Viśvabhūti Muni. The penitent Muni was greatly offended, and he made a niyāṇa-nīdāna-(a firm determination) to be able to possess, after death, sufficient strength to kill all those persons at one blow, by way of revenge. Although Viśvabhūti Muni was repeatedly advised by Sthaviras and others to desist from the attempt, he did not leave off his firm resolution, and having died without

expiating for his sinful act even on his death-bed, he was born as a god in Mahā-śukra déva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra déva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No. containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra.

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The parents of Queen Bhadrā were very wealthy. A nice town named Māhéśvarī-complete with high city-walls, beautiful buildings, temples, dharmaśālās (inns for travellers), cattle-camps, big market-places, and gardens, inhabited by wealthy merchants-was built for her and it soon became a very flourishing city in the South.

By this heinous act on his part, King Ripu-prati-Śatru, came to be, afterwards, called Prajā-pati. (literally, husband of one's own progeny) by the people, on account of his having a desire of sexul intercourse with his own daughter. The soul of

Viśvabhūti Muni, descending from Mahā-śukra déva-loka, assumed the form of a foetus in the womb of Mrigāvatī-dẹyī, portended by seven great dreams.-Birth of Tripriṣṭha Vāsudéva-Celébration of Birth-festivities.-Attainment of youth-Cleverness in wrestling, use of war-like weapons and various arts and sciences-Prati-Vāsu-déva, Aśvagrīva of Ṛājagriha Nagara,-The soul of Viśākha-nandī Kumāra born as a lion in a den near the rice-fields of the Prati-Vāsudéva-One day, Prati Vāsudéva Aśvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death-The astrologer reluctantly but positively replied:—" O king ! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice-fields and the man who will insult your messenger Caṇḍavéga so widely respected by all your feudatory kings."-The lion in the rice-fields of Prati-Vāsudéva Aśvagrīva was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection Thereupon, Prati-Vāsudéva Aśvagrīva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.-The Prati-Vāsudéva, then inquired of his ministers as to who were very powerful among the young princes of his feudatory kings. The ministers said " We cannot definitely say, but we have heard that both the young princes viz Acala Ḳumāra and Tripriṣṭha Ḳumāra of Ḳing Prajāpati are clever and powerful. Thereupon. Prati-Vāsudéva Aśvagrīva, sent an order through his messenger Caṇḍavèga, to King Prajāpati to come and see him immediately.-At the time when Caṇḍavéga arrived at Potanapura, Ḳing Prajāpati, his princes, family-mémbers, and some citizens, had met together in the Inner Court of Ḳing Prajāpati, and there was excellent dancing, dramatic performance, and great rejoicing going on. Now, Caṇḍavèga, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to Ḳing Prajāpati-The king hurriedly got up from his seat, to receive

the messenger and there occurred a sudden break in the revelry. Prince Tripriṣṭha Kumāra became greatly enraged at the rude behaviour of the Prati-Vāsudéva's messenger and having dealt him blows with his fists, feet, and stick, he took back all the valuable presents received from King Prajāpati. Now Prati-Vāsudéva Aśvagrīva became very angry on hearing about the insult to his messenger, and he realised that the first part of the foretelling of the astrologer-that the man who would insult his messenger Caṇḍavéga will cause his death-may turn out to be true. So, he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there, but both his princes viz Acala Kumāra and Tripriṣṭha Kumāra vehemently implored him not to undergo the risk on account of his old age, and they went there with men and materials, against his wish. When nearing the den of the lion, Tripriṣṭha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied even by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well-selected persons fully equipped with various destructive weapons, on horse-backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den, Tripriṣṭha Kumāra repeatedly coaxed the lion for a duel fight with himself, and, as soon as the lion jumped on him, Tripriṣṭha Kumāra, at once caught hold of the lion's upper jaw and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripriṣṭha Kumāra instructed the cultivators to give the lion's skin to Prati-Vāsudéva Aśvagrīva, and to inform him that as the lion was now dead, his rice-fields will, for the present, be free from danger.

When both the princes of King Prajāpati returned home with their party, King Prajāpati was extremely delighted, and there was great rejoicing in the town. When the cultivators narrated the unique bravery of Tripriṣṭha Kumāra in killing the lion before Prati-Vāsudéva Aśvagrīva, he became alarmed and he began to be convinced more about the truth of the fore-telling of the astrologer, viz that his death would be caused by the person who insults his messenger Caṇḍavéga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the Prati-Vāsudéva Aśvaarīva sent another messenger to King Prajāpati and told him-" Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Tripriṣṭha Kumāra-to me for my service. They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings. In case, you cannot act according to my orders be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Parti-Vāsudéva Aśvagriva was killed by Tripriṣṭha Kumāra. When Prati-Vāsudéva Aśvagrīva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Tripriṣṭha Kumāra and announced !-' O kings ! This Tripriṣṭha Kumāra is born as the first Vāsudéva in the Bharata-kṣetra, owing to his meritorious deeds of previous lives. You, therefore, leave off your enmity towards him, seek his protection, and do respectful salutations to him. All the feudatory kings of Prati Vāsudéva Aśvagrīva fell at the feet of Tripriṣṭha Kumāra and accepted him as their supreme lord. On seeing that all the feudatory kings of Prati-Vāsudéva Aśvagrīva had accepted service under Tripriṣṭha Kumāra, the queens of Prati Vāsudéva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect. When Tripriṣṭha Kumāra

returned to Potanapura, there was great rejoicing in the town. After staying there for some time, Tripristha Vāsudéva carrying with him cakra, chatra, dhanusya, maṇi, gadā etc. went with a large army for dig-vijaya. In course of time he brought under his supreme authority, half the continent of Bharatakṣétra and thousands of feudatory kings. Having conquered the kingdoms of Aṅga (country near Modern Bhāgalpur on Coromandel coast S. India) Vaṅga (Bengal) Kalinga (a district) and having established his own officers there, he went to Magadhadeśa (Southern Bihār). There, he merrily lifted up, like an umbrella, over his own head, a very huge stone-slab which could be lifted by ten million persons collected to-gether, and being praised by the kings and bards, he went in the direction of Daṇḍakā-raṇya (a forest in South Deccan), and having located his army there, he passed some days in the forest. One night, when all the people of his camp were fast asleep, Tripriṣtha Vāsudéva, unnoticed by any of his numerous watchmen, went out from his camp, and as he was walking alone silently, he heard a gentle noise coming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Tripriṣtha Vāsudéva went quite near the tree and asked the man as to who he was and why he was thus bound. The man replied:-"O worthy sir! please make me free from my ties, and I will narrate my account. The Vāsudéva cut the ties of the man with his discus and set him free. The man, then, said:-"I am a vidyādhara (a class of demi-gods) named Ratnaśekhara. Vijayavatī-the extremely beautiful and charming daughter of the king of Simhaladvīpa (Island of Ceylon) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvīpa, an inimical vidyadhara named Vāyu-véga, forcibly snatched away everything from me, and reduced me to this state." Tripriṣtha Vāsudéva, then asked him:-" Being a vidyādhara (a demi-god), why are you desirous of marrying a human female? The vidyādhara said:-' O illustrious man! She is very beautiful and her charms are unique."

With the consent of the vidyâdharâ, Tripriṣṭha Vāsudėvạ made up his mind to have regular marriage with her and having gone to Simhala-dvīpa, he married her. Tripriṣṭha Vāsudéva stayed there only for a few days, but returned to Potanapur leaving Vijayavatī there-Coronation of Tripriṣṭha Kumāra as Vāsudéva-Arrival of Tīrthaṅkara Bhagavān Śrī Śréyāmsa Nāth. Preaching-Acceptance of Samyakta by Acala Kumāra and Tripriṣṭha Vāsudéva-Pcuring of hot molten lead into the ears of his bed-chamber-attendent-Death of Tripriṣṭha Vāsuéva and his birth as a hellish being in A-pratiṣṭhāna Narakāvāsa (dwelling for hellish beings) of Tamas-tamā (Seventh) Hell-Arrival of Dharma-ghoṣa Acārya-Preaching-Dīkṣā of Acala Kumāra; Acala Muni-Severe austerities. Mokṣa.

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Śrmaṇa Bhagavān *Mahāvīra*

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OPINION

of

The Adyar Library Bulletin.

Śramaṇa Bhagavān Mahāvīra (Vols I – IV Part I only of each) by Muni Ratna Prabha Vijyaji. *Śrī* Granthaprakāśaka Sabhā, Pānjrā Pole Ahmedabad 1941–42.

" Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism, dominated by priestly ritualism. The former of these two is generally accepted to date from an earlier date. But the religions start with opposing the authority of the Védas, and this is perhaps the most important common ground. The differences between the two religions are far too many; the most striking of these, barring doctrinal differences which are too obvious, is that while Buddha is the real founder of Buddhism, his first sermon as well as the doctrines he preached then, being those which are ever to be remembered by his followers; Mahāvīra with whose name only, History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world the principles enunciated by his predecessors, the twenty-three Tīrthaṅkaras who lived before him.

It is the object of the Four Volumes under review to give an account of the life of this *Śramaṇa* Bhagavān Mahāvīra, the 24th Tīrthaṅkara of the Jains. The first of these gives an account of fifteen out of the twenty-six previous lives of Mahāvīra; and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas,–the eleven disciples of Mahāvīra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statement like, "There is a reference of Risabha-dèva, Ajitnātha and Ariṣṭa-nemi in Yajurvéda." (Introduction to Volume III, p. 3) could

have been avoided. I cannot trace the word Ajitanātha in the Yajurvéda, in its Śukla or Taittriya recension. The word Riṣabha and Ariṣṭanémi do occur in this Véda, but it is in the highest degree questionable whether these Vedic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value. By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism and on Sāṅkhya and Yoga, it is of very great interest to the student of Comparative Religion. This alone should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these four volumes is to be eagerly awaited.

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